

*St. Augustine's*



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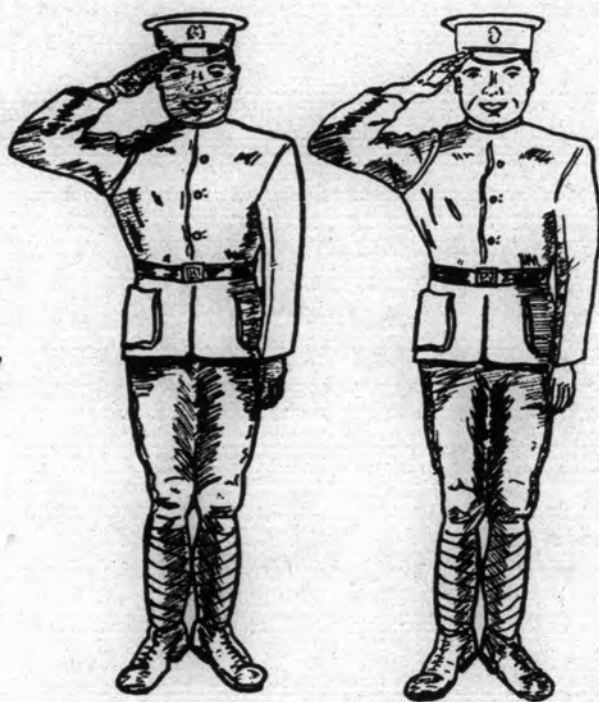
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St. Augustine's Seminary

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# MESSENGER

## ESTABLISHMENT OF NEGRO CLERGY

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Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XX

JUNE-JULY, 1942

Number 6

### POPE PIUS XI AND A NEGRO CLERGY

To this Mother (the Catholic Church) there has arisen, especially in recent times, a numerous progeny among Negroes — a host of children who have frequently displayed virtues so splendid that they sealed their faith with their blood as in the most glorious epochs of Christian history. . . . If, therefore, we wish to accomplish some useful and solid work in this field, it is indispensable that priests of the same race shall make it their life-task to lead these peoples to the Christian faith and to a higher cultural level. . . . For does it not indeed follow, as our Predecessor (Pope Benedict XV) points out, from the very nature of the Church as a divine institution, that every tribe or people should have priests who are one with it in race and character, in habit of thought and temperament? Aside from the fact that such priests will find a friendly welcome, will they not also prove far more effective in leading their brethren into, and confirming them in, the faith than any priests of a different race or from another country?

POPE PIUS XI

April, 1923



## WHAT OUR FELLOW-CITIZENS OF COLOR WANT . . .

EDWARD F. MURPHY, S.S.J., PH.D.

1. Freedom from fear. They walk in shadows.
2. Freedom from ignorance. Though their progress has been much, they still need more and better schools.
3. Reasonable freedom from want. The acknowledgment of their right to work. The policy that jobs be given on a basis of ability rather than color.
4. Freedom from injustice in the courts.
5. Adequate police-protection.
6. A share in civic improvements, without which they are condemned to sub-human standards of living.
7. A participation in American government, without which citizenship is meaningless.
8. Freedom from the charge that they wish to invade the social life of white people. A realization on the part of white people that "the higher they (the colored) rise, the more the tides of their own race life will fill and satisfy and lift them along their own way."

### What White Catholics Can Do . . .

1. In study-clubs the American Negro should be made a theme of earnest study.
2. A change of attitude toward the colored is well begun with acts of courtesy, "the younger sister of charity," as St. Francis of Assisi called it. We hate those we harm, but tend to love those we have helped.
3. Let us know our colored employees not merely as servants but as fellow-seekers of the Kingdom. If they are Catholics, let us be interested in their mission-church and come to visit it. Let us contribute to their congregation needs.
4. We might offer ourselves to missionary-priests for the teaching of Catechism.
5. It would hearten the colored if more of us joined such worthy interracial organizations as the National Association for the Advancement of Colored People, or the Urban League; or interested ourselves in the work of the Commission on Interracial Cooperation.
6. We could withhold the tongue and extend the hand.
7. We ought not be disgusted when some colored people over-express themselves. They have been under-expressed for generations.
8. It is fitting that we protest lynchings and all other gross examples of racial injustice. The Association of Southern Women for the Prevention of Lynching, mostly Protestant, has given us a golden example in this highly Christian regard.
9. Let us refuse to be guilty of the "lumping" fallacy; blaming all the colored for the fault of some.
10. For the sake of God and Country and Christian Democracy, let us be in a word, fair.



# NUNU GRADUATES — ALMOST

VICTOR J. BOISVERT, C.S.C.

- Pearlington's Darling got the Cap and Gown
- But no Diploma

No, Nunu is not a wonder boy who merited a Ph. D. at the tender age of six. As a matter of fact, he received only a nickel and has not been graduated from anything. You see, Nunu has a drag: his father is a member of the school board, his aunt is the school teacher, and his oldest sister, Roheamon, was one of the three pupils who were graduated from the local grammar school. Nunu of the first grade was chosen to be the class mascot, or page, with all the trimmings.

At the graduation exercises that evening he stately led the procession down the aisle, and showed the graduates to their places on the stage. He was as solemn as a hoot owl, so solemn that for a moment I thought the little rascal was ill. When he marched across the stage in front of where I sat with the dignitaries, I said quietly, "Good evening, Mr. Hall," but he did not give me the least token of recognition. That's the honest truth. Nunu was as stiff as a funeral director and as formal as a judge. As a rule he makes more noise than eight children, so you can understand why I was worried.

When the graduates were seated on the stage, Sir Nunu arose in all his glory and marched majestically to the footlights to begin his speech. Snap! All at once the lights went out, and Nunu mumbled his piece in the black-out. I heard Zeke scurry down the stairs, and in a few minutes the lights were bright again. There



A FIRST GRADE "GRADUATE"  
Nunu was proud of his cap and gown

stood Nunu rather dejected with his head cocked to one side and a big question on his face which fairly shouted, "Who's trying to kid me?"

Then Miss Rosette Hall, the teacher, prompted Nunu to continue with the ceremonies. Taking a deep, deep breath he made a low bow to the audience, and almost lost his mortar-board hat. Then in a piping voice, which went higher and higher and became shriller and shriller with each word he declaimed:



## ST. AUGUSTINE'S MESSENGER

Ladies and gen'lemen, the class of 1950 GREETs you, and PRESENTS to you the class of 1942."

Making a large sweeping gesture with his right arm upwards and towards the graduates, he returned to his place where he remained as quiet as a little mouse until the end of the exercises when he arose once more to announce,

"Ladies and gen'lemen, you may now GREET the graduates."

Thereupon he turned and, bowing low, solemnly shook hands with each of the graduates.

Parents, relatives, and friends swarmed up the aisle to shake hands and to present gifts, and then did Nunu look miserable. No one had a present for him, so I went over to shake hands with him and gave him a nickel. Later in the evening I heard him telling all his friends, "Fodder gave me a nickel."

At those exercises for the first time in the history of the school, a Roman Catholic was graduated. Yes, Nunu's big sister, Roheamon. And for the occasion we had one of the finest speakers in this part of the country. Father Clarence Howard, S.V. D., graciously gave his valuable time to address the graduates and their friends. Many of the good people present had never before seen a Negro priest, and this admirable Apostle of Good Will and Brotherly Love won the admiration and the applause of all. The white

folks were delighted with his fluent affability, and the colored folks in no time at all were nodding their heads and giving verbal consent to his words of wisdom. It was indeed a great occasion.

I am confident that our kind readers will remember Roheamon in their prayers, because she plans to go to New Orleans next Fall to attend the famous Xavier Prep. High School, and it is a big step from our local rural school to such a fine institution.

To return to Nunu. It will not be long before I shall have to find some words other than "the little fellow" now that he is growing like a thistle — tall and scraggly. Each morning when he pops into his shoes he manages to push himself up another inch, and "eat" has become his middle name. I am glad that I do not have to feed him.

This evening when I brought the pictures to his mother, he told me blatantly,

"I'm coming over to your house tomorrow for breakfast, and for dinner, and for supper!"

Fine! That was more like it — Nunu had returned to normalcy.

Even three days after the graduation when I took him down to the Seminary to have his picture taken, he still wore that owlsh look and would not talk above a whisper. After his picture had been taken, I

*(Continued on page 139)*

**"The native priest must be fitted for his divine task and able one day to undertake with credit the administration of his own people.**

**Pope Benedict XV**

**Apostolic Letter "Maximum Illud," 1914**

# GREATER OPPORTUNITIES

More Negro Students in Catholic Seminaries  
Today Than Ever Before



## WITH THE HOLY GHOST FATHERS

**James Mosely, a minor seminarian at Holy Ghost Apostolic College, Cornwells Heights, Pa.**

Catholic Seminaries are opening their doors to Negro boys and young men who wish to study for the priesthood. This fall an estimated eighty-five Negro seminarians will be studying in some nine or ten seminaries and novitiates.

The majority of these students are with the Divine Word Missionaries at St. Augustine's Seminary, Bay St. Louis, Miss., and at St. Mary's Mission House, Tech-ny, Ill.

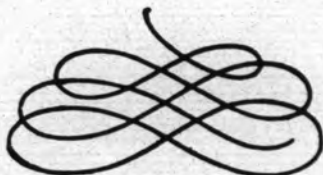
The Benedictine Fathers of St. John's Abbey, Collegeville, Minn., have five colored students for the priesthood, one now a novice, and the others are preparatory students.

The Josephite Fathers have one Negro student from Chicago at their Epiphany Apostolic College, Newburg, N. Y.



## WITH THE DIVINE WORD FATHERS

**Father Alexander Leedie, S.V.D., who completed his studies at St. Augustine's Seminary, Bay St. Louis, Miss., this month**



The Sacred Heart Fathers, Hales Corners, Wis., have a student from Chicago in their novitiate.

The Holy Ghost Fathers have a minor seminarian from Indiana at Holy Ghost Apostolic College, Cornwells Heights, Pa.

A major seminarian from Louisiana is studying with the Fathers of the Most Holy Trinity at St. Joseph's College, Holy Trinity, Ala.

A major seminarian is studying with the Fathers of St. Edmund at St. Michael's College, Winooski Park, Vt.

There are two colored students preparing for the secular priesthood in the Brooklyn Diocesan Seminary.

The number is constantly growing. VIVANT SEQUENCES!



## WITH THE EDMUNDITE FATHERS

**Brother John Faustina, S.S.E., is a major seminarian at St. Michael's College, Winooski Park, Vt.**



# A GOLDEN OPPORTUNITY

JOHN J. THILGES, S.V. D.

- The Colored Missions in the South
- Must and Will Go On

Catholics in the United States have recognized a great missionary opportunity among the colored. Late as their apostolic interest in the souls of their colored countrymen came, it did not come too late to bring thousands of Negroes into the Catholic Church. And rightly so; because our own fellow citizens have a perfect right to expect our mission effort in their behalf. While we are mindful of the frightful needs of the foreign missions, we dare not neglect our home missions.

Let us take a brief survey of the missionary situation among the colored in the United States. There are about 13,000,000 Negroes living in our country. The vast majority of these live in the Southern States, and it would be more correct to say that they do not live, but simply exist. While their economic condition is pitiful, their spiritual plight is even worse. Among these 13,000,000 Negroes we find some 6,000,000 Protestants, and the rest do not claim any church membership.

The Catholic Church has found its golden opportunity to convert the American Negro. Today there are about 300,000 Catholic Negroes. According to an estimate, about 200,000 of these were added since the time of the Emancipation in 1863. During the past eleven years alone some 93,000 American Negroes were inscribed in the baptismal registers of the Catholic Church. The future looks even brighter if we consider that during the past

few years a number of religious societies have taken up mission work among the Negroes.

Nor has the golden opportunity of mission work among our Negroes escaped the watchful eye of Rome. While addressing the American Hierarchy, our Holy Father, Pius XII, in his second encyclical letter, *Sertum Laetitiae*, says: "We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education we know they need special care and comfort and are deserving of it. We, therefore, invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare."

This frank statement and tender solicitude of our Holy Father for the neglected Negro is a clarion call to apostolic action. Catholic mission work among the American Negro is a challenge to American Catholics. It is our sacred duty, our definite responsibility, and our golden opportunity. We must prove to the Negro that he is welcome in the Catholic Church, and that there is no other Church, outside the Catholic Church, which can save him. All too often has he received the impression that the Catholic Church is the white man's Church and that he is not welcome in it.

The great tragedy of the American Negro in the religious sphere is that of false leadership. We know





#### NORTH AND SOUTH

East and West, a golden opportunity to reap a rich harvest of souls for Christ

that when the blind lead the blind both will fall into the ditch. This is exactly what has happened to the American Negro. His religious nature has prompted him to seek religious guidance from the many Protestant sects. Colored leaders soon sensed an opportunity and without much ado, and in some cases without any training, opened churches and began to preach. Thus they added to the modern confusion existing among Protestants. Soon new heresies arose, and new churches were founded upon the weird mixture of Bible texts, ignorance and superstition. Considering the type of preaching in some colored Protestant churches, their spiritual desolation becomes apparent. Here, too, the Negro imbibed many of his prejudices against the Catholic Church, because her doctrines were habitually misrepresented and misunderstood.

However, the Protestant Negro is not hopeless for conversion. He may be biased against the Catholic Church, he may call her marriage laws too severe; nevertheless, he



generally believes in the Lord Jesus Christ. Belief in the divinity of Christ is his strong point, and this simple and strong faith in Christ will lead many a devout Protestant to heaven.

But what about our responsibility toward the large number of American Negroes who have hardly heard about Christ and the wonderful fruits of His Redemption? These are unfortunate victims of ignorance and sin, and the subdued cry of their hearts for true happiness is rising as a prayer for deliverance toward heaven. It is our grave responsibility to cooperate in Negro mission work so that these poor souls will have the Gospel preached to them.

Speaking of this responsibility, Archbishop Rummel of New Orleans, in his Lenten appeal for the Negro and Indian Missions, says:



## ST. AUGUSTINE'S MESSENGER

"And yet, we are conscious of the broader responsibility that rests upon us for the larger number of Negroes, who are outside the pale of the true Church. Many of these are admittedly untouched by any specific religious influence. Certainly we have a definite obligation of aiming at their conversion through prayer, edification and some form of apostolic effort."

It is but proper that prayer should hold the first place in our mission efforts for the American Negro, "for unless the Lord build the house, they labor in vain that build it." Mission prayer softens the hard heart of the Negro; it lends power and persuasion to the missionary; it brings conviction to the devout listener; and it removes the obstacles to his conversion. Your daily remembrance of the spiritual needs of the American Negro in your prayers at Mass, during the recitation of the Rosary, and in your fervent aspirations during the day will aid in this pioneer work of converting the American Negro.

But in a larger sense, mission prayer for the Negroes should begin with prayer for more vocations among colored youth. Since the real key to conversion of a race is a native priesthood, we ought to follow Christ's command: "The harvest indeed is abundant, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest" (Matt. 9:37-38). We actually need thousands of colored priests to reap the abundant spiritual harvest of the South. The South, with its large Negro population, will turn Catholic, as soon as we supply the workers for the har-

vest. The Colored Harvest needs colored workers, colored priests, and colored Sisters. As soon as we start a colored mission in every town and city of the South, the Negroes will begin to understand that their opportunity has come for turning Catholic.

St. Augustine's Seminary, Bay Saint Louis, Miss., has been founded for the express purpose of educating a colored clergy. At present it has 56 students in the minor and major seminaries and in the novitiate. Colored priests have been ordained, and are now doing zealous work for the conversion of their brethren. Gradually, as the number of colored vocations increases, other such seminaries can be founded for the education of a colored clergy. We may expect that the 300,000 Catholic Negroes will gradually produce hundreds of vocations for the Colored Harvest. Here lies the best hope of the American Negro.

More abundant financial aid is the next requisite for the realization of the golden opportunity of converting the American Negro. The founding of new schools and churches in our Southland demands much money. "In the past the Church in the South," says Bishop Gerow, of Natchez, Miss., "has often been accused of negligence of the spiritual welfare of the Negroes. While this accusation is unjust, for the Bishops, the priests and the religious in the South have always had this work at heart and have done all in their power, nevertheless it is true that in the early days of the organization of the Church in the South the lack of

*(Continued on page 139)*



# ANOTHER VICTIM OF THE TOWER OF BABEL INCIDENT

GEORGE G. WILSON, S.V. D.

- Young American Negro Priest in Africa
- Starts all over again to learn to talk

If you had binoculars powerful enough to peer across the Atlantic and focus your gaze on one of the classrooms in our mission compound, you would get an eyeful. You would see a priest in a white cassock diligently studying a primer reading-book. That classroom would be the intellectual workshop of Class 2 of the Infant School of our Catholic Mission here in Accra. That young priest would be, as you have guessed, the writer of this article. The primer reading-book would be the "New *Ga* Primer."

For some time now I have been attending the reading classes of the Infant School in order to get my ear attuned to the sound of the *Ga* language. I am, as you see, but another victim of the Tower of Babel

incident, suffering from the confusion of tongues.

The *Ga* language, like many other African languages, demands particular attention owing to a peculiar system of tones. There is a high tone, a low tone and a middle tone. There is no such thing as choice of tones. If you dare to choose, you will either be misunderstood, or you will not be understood at all. In addition, there are some vowels and diphthongs which add to the difficulty of mastering the language. The other day, for instance, I thought I would try out one of the several stock sentences which I had been practicing.

"What are you playing?" I asked one of the school children. I thought that I was using classical

A  
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British West  
Africa





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*Ga*. His blank stare told me that it was not only non-classical, but also unintelligible. Evidently, I must have hit the wrong tone, or run afoul on the diphthongs.

Generally, I take "indirect" lessons from our cook who is a *Ga*. Whenever I say something and he goes into a fit of laughter, then I know that I have "pulled a boner." Sometimes however, I succeed in expressing myself correctly; but when he answers, then it is I who do not understand.

From a human point of view, it is not pleasant to be a victim of the Tower of Babel incident, but from a spiritual point of view it is a good thing. It gives one a good idea of how little one knows, and how difficult it is to grasp that little bit of knowledge. In this way the groundwork for the virtue of humility is laid.

If the *Ga* language has its difficult side, it has its interesting side as well. A case in point is the way it expresses an idea. Take the word "faith," for instance. In literal *Ga* it means "taking-and-eating." The reason is this: we take and eat food, thinking it does us good — so we "take and eat" someone's words, thinking they do us good.

The expression "it is true" in *Ga* literally means "it is inside." I wonder what the professors of Criteriology would think of such a statement.

A very interesting phrase is the equivalent in *Ga* for the verb "to punish." It is translated: "to pull the ear." The reason is this: The ear does the hearing. If one does not do what one is told, the ear is believed to be at fault; hence it is



**HE CAN, BUT FATHER WILSON CAN'T**  
This little fellow can speak the African *Ga* language, but Father Wilson (the writer) cannot — yet!

pulled so that it may hear correctly the next time.

Besides being interesting, *Ga*, like other languages, is the master key in opening the door of the understanding to the mentality of the people. For me, a missionary, it will be a valuable and necessary means of spreading the light of the Catholic Faith. It may be my only trump card, and if so, I intend to play it well for God's honor and glory, and for the good of immortal souls. When I consider it thus, it is not so bad to be another victim of the Tower of Babel incident.





### Pledge of Allegiance to the American Flag

"I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one Nation, indivisible, with liberty and justice for all!"

## I LIKE TO HEAR A VIOLIN

ARTHUR C. WINTERS, S.V.D.

I like to hear a violin played by a skillful hand,  
A virtuoso, who has lots of tunes at his command;  
Or even just an ordinary amateur will do,  
Provided that his music is real music through and through.  
A violin! A violin! with notes so pure and sweet  
And full, I pause and listen, unmoving in my seat,  
Until the final note has sung and sighed as if to say:  
"For you I sound, for you I sing and sigh my life away."  
I like to hear a violin some star-lit night in June,  
When crickets chirp, and bats essay to fly up to the moon.  
At such a time my eyes I close to any wondrous sight,  
And list to music born upon the rustlings of the night.  
The tone-knife cuts the darkness through to find my waiting ear,  
And paints a picture in my heart of love, of truth, of fear.  
'Tis then I see both sides of life, the happy and the sad;  
I join my joys with childish joys of every lass and lad.  
I help to bear the crosses, too, that rest on mankind's shoulder;  
I ease the pain of sufferers, both the younger and the older.  
My peace I share with old folks, those whom lonely graves await,  
And help them meet with quietness their everlasting fate.  
My fancies flee; I find myself beneath a starry sky,  
With soft and distant music painting pictures for my eye.  
I like a violin when days with pain and joy are rife,  
It seems to strike some inner chord in harmony with life.



# Graduates



## Towards the Priesthood? — Towards the Brotherhood?

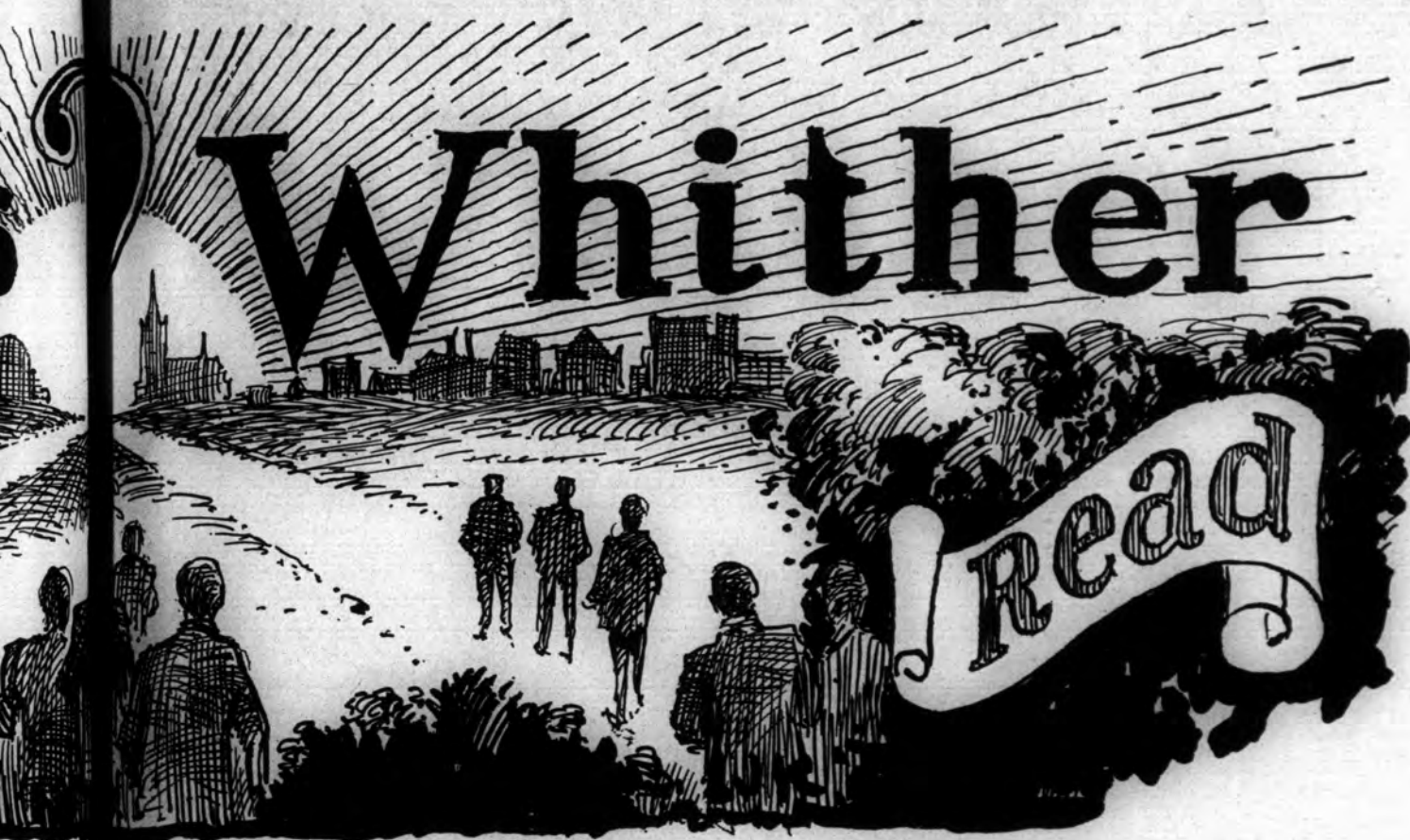
When you, hundreds of Negro Catholic youths, graduate from grammar school, high school, and college this month what are you going to do?

Some of you are going to become teachers, doctors, nurses, craftsmen and laborers — But not all of you!



GRADUATES OF ST. AUGUSTINE'S PREPARATORY SCHOOL  
these seminarians have finished their 4-year preparatory course and  
will enter the Novitiate in the fall. They are Leonar  
LaBauve (Abbeville, La.), Thomas Batch (Pittsburgh, Pa.)





## the Brotherhood? — Towards the Sisterhood?



AUGUSTINE'S PREPARATORY SEMINARY  
their 4-year preparatory course for the priesthood and  
II. They are Leonard Olivier (Lake Charles, La.), John  
Batch (Pittsburgh, Pa), and James Carter (Natchez, Miss.)

Some few chosen ones of you will hear and answer the call of Christ to enter the religious life and work for the salvation of souls as Priests, Brothers and Sisters. There are

18 Negro Priests  
12 Negro Brothers  
500 Negro Sisters

laboring and praying for the salvation of 13,000,000 American Negroes. Have YOU heard the Voice of Christ calling YOU? Will you follow Him as a Priest or Brother? If so, write today for an application blank to:

**The Rev. Prefect of Studies  
St. Augustine's Seminary  
Bay St. Louis, Miss.**



# SEMINARY NEWS

from St. Augustine's Seminary, Bay Saint Louis, Miss.

The feast of the Resurrection of our Lord and Saviour was very agreeably spent at the Seminary, as always, I might add. After the somberness of Holy Week we felt a spark of that joy that must have been our Lord's own on the first Resurrection feast.

Immediately after the morning High Mass, we were free for the rest of the day, that is, at least until Vespers in the afternoon. We spent our time as befits a feast day, and we all enjoyed it immensely.

## Big Game

On Easter Monday, we were still free. There was one event to mark the day. That was a volley ball game between the students and the Brothers. The students were out for blood. You remember that I told you in a former issue about the last contest that took place between these two bodies. On that occasion the Brothers, after holding the short end of the fray for two straight games, came out of their daze and annexed three games straight, thus making the students say "Uncle" in best-three-out-of-five series.

The roles were switched this time, however. The students never gave the Brothers a chance. They started to gather points right from the very start. They took the first game. The second game, which was very fiercely fought, fell into their hands also. In the third game, the minor seminarians found their opponents very meek indeed, for they never threatened to win at all, at all. Well, I think that the Brothers just happened to fall on evil days, that's

all. Just wait until they meet the students for the next contest!

## Movie

We didn't have school on Easter Tuesday, either. So, it was a free day. Personally I spent it getting a little closer to my text books.

Although an uneventful day, there was nevertheless a very entertaining film shown in the evening in the Seminary auditorium. Title: "The Maid of Salem." The principal point of interest throughout was the rise of the witchcraft scare and the means and methods used of punishing the so-called witches.

We enjoyed it very much, especially the exciting action toward the end.

## How to Extinguish a Bomb

One evening during Easter week we were invited to the auditorium to meet the chief air raid warden of Bay St. Louis, Mr. Cox. He came to the Seminary in order to instruct us on the handling of the three most important kinds of incendiary bombs used in the air raids which occur in times of war.

Once we were gathered, Father Rector introduced our visitor to the community. After a few words of greeting and primary instruction, Mr. Cox retired while a film on the treatment of incendiary bombs was shown. The pictures were very clear and no points of their instruction could be easily missed.

After the picture, Mr. Cox again presented himself before the community and offered to answer any questions we might like to ask. And





Performing the last chores around the Seminary before leaving for vacation at home

we began to "shoot" them. Most of the questions came from the minor seminarians who seemed very much interested in the subject of bombs. Mr. Cox's consideration for every and any question put to him was remarked by several members of the community. He impressed us all very much as a man of sincere common sense.

### **Blackout!**

Yep! the Seminary had its blackout. But we were merely part of a bigger blackout. The whole Gulf Coast from New Orleans to Mobile participated in this blackout. We learned from Mr. Cox on the night of his visit to our Seminary that it had been a great success, although there were no airplanes to keep tab on our lights, or rather on the absence of our lights.

The next blackout has already been promised to us as coming without warning of any kind. We're ready — I hope!

### **Passing Faces**

Father Edward Luis, S.V.D., has been with us on several occasions since shortly before Easter. He has been busy with work for the Society in the Archdiocese of New Orleans. Although his stays have been brief, each of them has been a pleasure, to us.

Mr. Gordon Jones of Albany, New York, visited his brother, Erater Thomas Jones, S.V. D., here at the Seminary. Throughout the four days of his stay, he enjoyed himself immensely.

Several Sisters of the Holy Family made a short visit to our Seminary. They were Sisters Ignatius, Ann Mary, and Eustelle. The mother of the last-named Sister, Mrs. Carter from California, accompanied them. The group was brought here on their visit by the Rev. John P. Rottmann, S.S.J., pastor of St. Raymond's Church, New Orleans, La.



# "PUT THE BUD TO HIM"

JOSEPH BUSCH, S.V.D.

In telling the story of Piney Woods, a boarding school not so far from Jackson, Miss., Mr. Laurence C. Jones, its founder, describes his father as a plain, strict, and practical man, a valorous verbal supporter of the rod.

"I can hear him now," Mr. Jones reminisces, "placidly advising my mother, 'Put the bud to him; jus' tan his jacket.' Yet he himself was never known to put his preaching into practice. My mother, however, theoretically opposed to such a doctrine, could somehow get her hands on a long, keen switch, peel the leaves off it, and apply it as it was most needed, more quickly than anybody else I knew."

Considering the "all too common relaxation of parental discipline," mentioned by Pope Pius XI, "which fails to check the growth of evil passions in the hearts of the younger generation," one wonders if we don't need "more mothers who will act like Mrs. Jones."

"Folly is bound up in the heart of the child," wrote the Holy Father, "and the rod of correction shall drive it away. Disorderly inclinations then must be corrected, good tendencies encouraged and regulated from tender childhood." Notice that the Pope says "tender" childhood. The training is to start in infancy when the child is one or two years old, not when evil habits have set or taken deep root. Many a marriage goes on the rocks, ends in a divorce, on account of a stubborn hang-over from a pampered childhood. The Pope declared, "it cannot be denied that the foundation of a happy wedlock and the ruin of an unhappy one is prepared and set in the souls of boys and girls during the period of childhood and adolescence."

I read in the paper that spanking is still an American custom — one out of every ten boys can testify to that. Only 1 out of 10? Then, it's a dying custom. Yet parents should not let it die out for it has its place in the home. Much less should a father shout in front of a child

about to fall into the hands of its mother, "None of that in this house."

Where does the Holy Spirit stand in regard to this custom? He does not mince words. Listen to them: "Withhold not correction from a child (it is something due to him like food and clothing) for if you strike him with the rod, he shall not die. You shall beat him with the rod and deliver his soul from hell." That's the plain solid advice of the Divine Spirit and He expects parents to cooperate with Him, also during vacation time.

In the life of one of our holy missionaries, Father Richard Henle, S.V.D., who was killed in China, it is related that he was one day reprimanded by his mother. A spirit of rebellion seized him. Boldly placing himself before her — I imagine, with his arms akimbo — he asked, "But, mother, are you always in the right?" The answer came promptly, and in a way to warn Richard not to ask the question a second time. He did not use his mother for a doormat. What a shame if she had not conquered him for his own good! I wonder if we do not need more mothers like Mrs. Henle.

A few years ago the muddy Mississippi in New Orleans had a strange fascination for 8-year-old Joseph. Repeatedly warned by his mother to stay away from the pier, he heeded the call of the river instead, fell through a hole in the dock, and drowned. One thorough whipping might have achieved more than all the warnings — might have saved his life.

Two boys of Joseph's age playfully raced across a dam; the water was 20 feet deep and they could not swim. They had a painful session in the shed. The next night one was asked, "Would you go back to that dam?" His only answer was, "I've got brains."

A wise mother keeps a first aid kit. Along with the iodine, the bandages, and adhesive tape, she has another

*(Continued on page 139)*



## JUNE'S SAINTS

### June 4 — Corpus Christi

God is Love, infinite Love! Such is the thought one gets after reading the office of today's excellent feast. Corpus Christi (Body of Christ) originated as a devotional exercise some 700 years ago in France. Almost immediately it captivated the devout hearts of all Catholics throughout the world. Christ gave us His very Body in order that God may be united with man and man with God. What greater proof of God's love could be given than this — the invention of God Himself! Receive Communion today out of love and thanksgiving for this Sacrament of Love.

### June 5 — St. Boniface

But for this zealous Benedictine both France and Germany would have long remained in sin and idolatry. Winfrid was born around 680 in England and despite much opposition from his father succeeded in being ordained a priest. He was filled with a burning desire to convert the countless pagans to God. Although severe hardships had to be endured and almost superhuman labor to be exerted, he was singularly blessed by God in the conversion of thousands of pagans in and around Germany. Pope Gregory II changed Winfrid's name to Boniface which means "well-doer." This ardent apostle purged France of her debased clergy and rescued Germany from barbarism by bringing her the one true faith. Pray to him today for all innocent war victims in France and Germany.

### June 12 — Sacred Heart

Although devotion to the Sacred Heart of Jesus was reserved to the last 200 years or so, still it is as old as the Church herself. The Sacred Heart teaches us how to love God. It is like a delicate musical instrument ever vi-



**MONTH OF THE  
SACRED HEART**  
"The Sacred Heart for  
the world, and the world  
for the Sacred Heart"

brating the melody of heaven as it renders perfect obedience to the divine touch of the Holy Ghost, the Spirit of love. It makes of all our acts, provided we unite them to His, one hymn of perfect praise. Say the ejaculation: "O sweetest Heart of Jesus, I implore that all the world may love Thee more and more," and try to say it with special fervor today.

### June 24 — Nativity of St. John Baptist

No other saint, with the exception, of course, of the Blessed Mother, is so singularly honored as the last and greatest of the prophets, St. John the Baptist. The Church has a feast day set aside not only to commemorate his martyrdom (August 29) but she also commemorates the birthday of this saint. St. John was purified from original sin before his birth as the Gospel of the vigil of his feast tells us. Christ told His audience that among men born of women none was greater than St. John the Baptist. Ask St. John to pray that you may always show forth Christ in your words and deeds.

### June 27 — St. Ladislav

St. Ladislav, King of Hungary, was well-known for his chastity, piety and charity. Ask him to help you cultivate these virtues.

### June 29 — Sts. Peter and Paul

Fitting indeed that Rome should so highly honor the princes of the Church and the greatest of her Apostles, Saints Peter and Paul. Both hallowed her soil by pouring forth their blood in testimony of Jesus Christ — Peter by being crucified and Paul by being beheaded. Now more than ever do we need the powerful intercession of the Princes of the Church to keep her enemies from inflicting more harm on her. Pray to them for all persecuted Catholics.





## With our SVD Fathers on the Colored Missions

### Starting at Last

Father Peter DeBoer, who started the new mission in Yazoo City, Miss., two years ago, and has been trying ever since then to build a little church, has finally gotten his "ducks," and some of his "ducats," in a row, and is starting to build. He has plans for a very nice little mission church, which he hopes to have completed by fall.

### Vocational Campaign

The double-feature mission movie "Mid Sweat and Toil in Dixie" has been making a little tour of the Gulf Coast and vicinity. Father Clarence Howard has been showing it in various schools and parish halls to awaken interest in St. Augustine's Seminary and in vocations to the Priesthood, Brotherhood and Sister-

hood. To date Father has shown it in Alabama at Heart of Mary School and St. Peter Claver's, Mobile; St. James', Prichard; and St. Peter's, Chastang;— in Mississippi at St. Rose's, Bay St. Louis; St. Philomena's and Randolph High, Pass Christian; St. Teresa's, Gulfport; Mother of Sorrows', Biloxi; and St. Peter's, Pascagoula; — in Louisiana at Xavier University, Xavier High, Blessed Sacrament, St. Katherine's, St. Raymond's, St. Louis', St. Peter Claver's, St. Joan of Arc's, St. Monica's, Holy Ghost, St. Mary's Academy, St. John Berchmans', Lafon Home and Corpus Christi School, New Orleans; All Saints', Algiers; St. Peter Claver's, Edgard; Lady of Grace, Reserve; St. Catherine's, Donaldsonville; Immaculate Conception, Plaquemine; and St. Francis Xavier's, Baton Rouge.



The coming generation at Holy Ghost Mission in Jackson, Miss.



## Nunu Graduates — Almost!

(Continued from page 124)

bought him some lemon sherbet, and his, "What funny kind of ice cream is this?" was entirely too mild for Nunu.

Last week one of his admirers sent him some very nice clothes from Milwaukee, and Nunu wrote her a splendid letter of thanks. I felt quite proud of the little rascal. To be perfectly frank with you, I am confident that all of you would have been proud of him Good Friday. With his big brown eyes wide open he sat quietly for two hours to contemplate the Crucifix which lay on the altar steps surrounded by flickering red vigil lights. No one knows the choice blessings and graces the Good Saviour poured into that tiny heart during those two hours.

And last Sunday, when we had all-day adoration of the Blessed Sacrament for the first time in these swamplands, Nunu kept his half-hour of adoration like a man, and returned again in the evening for the Holy Hour. You can see why I say, "God bless him!"

## A Golden Opportunity

(Continued from page 128)

means was a serious handicap. Even at present the means are far short of what would be necessary to do adequately all that might be done."

A practical example of this need is given us by Father Eckert, Provincial of the S.V. D. Negro missions in the South. At present he desires to establish other mission stations among the colored of the

South, but he lacks the necessary funds to do so. Here is an opportunity for our Catholics to show their interest in the conversion of the American Negro in a practical manner. The hope of the Negro is Christ and the Catholic Church, and by helping the missions in the South we make the hearts of the poor Negroes bright and happy. Here lies our golden opportunity, and part of our own hope of heavenly reward.

## Put the Bud to Him

(Continued from page 136)

remedy — a good switch, to be used on her children when they fall victims to evil inclinations. Keep it on hand, unless you can get it quickly, as Mrs. Jones did, fresh from the tree, for there should be no delay in applying the effective remedy.

Don't make the switch the last straw but a *first* aid, right then and there, for serious faults, e. g., for downright disobedience, or sauciness, "No, I won't." On such occasions mothers should be felt, not merely heard. Talking ought to make way for across-the-knee action. And if the switch is to be a go-getter for permanent results, if it's to instill docility and respectful obedience, it must be used as freely and as soundly as the child's case demands, without going to extremes. If the child knows clearly the why — "Because I was bad," — the spanking mother bestowed right after it misbehaved will do it good. To make sure of that let the mother whisper a little prayer, "Holy Spirit, bless my bad Jack," or "Good Spirit, help Clarabelle to be good." His blessing she needs if she wishes to succeed.

A parting suggestion to fathers: at times take the impudent and stubborn son in hand yourself, and don't be merely a valorous verbal supporter of the rod, placidly advising mother, "Put the bud to him!"



## *Father Provincial Writes . . .*

When this issue reaches you, dear reader, the campus of St. Augustine's Seminary will be deserted and quiet, disturbed only by the raucous croaking of bull frogs in the pond next to my window, and by the melodious and charming strains of the mocking birds. The students have left for home to enjoy a well deserved vacation after the tear and wear of the past school year and to freshen up for the coming one.

Students who successfully completed the 4-year preparatory course, will enter, in September, the Novitiate and Juniorate at St. Mary's Mission House, Techny, Ill., together with many other students from our S.V. D. Mission Houses up North and East. These vacant places must be filled by new boys in September, if the purpose of St. Augustine's Seminary is ultimately to be attained.

We know from many expressions of the Holy Father during the last twenty-two years that it is the ardent desire of the Church that an uninterrupted stream of native priests come forth year after year to join their brother-priests already working in the field for the conversion of the Negroes here at home as well as abroad in West Africa.

The priesthood is not the privilege of the white youth only, but, like all the other Sacraments of the Church, it belongs to the youth of all races, who can meet the qualifications and high standards set by the Church.

In recent months I have noted how much priests and people have become interested in the native

priesthood throughout the world. No doubt, the unexpected and fast-moving events in the Far East have deeply saddened the heart of every Catholic, for a new military government tries to enforce by bombers and tanks its pagan civilization on other people, many of them of our Christian Faith. These same events have also emphasized more than anything else the dire necessity of priests taken from the midst of newly converted people and trained in their own seminaries. Now we admire the astounding wisdom and far-seeing vision of the late Holy Father, Pius XI, in promoting, nay insisting upon, the training of native priests everywhere in the Mission Fields.

I still remember that 40 years ago there were barely 50 native priests in all the Foreign Missions throughout the world. Only occasionally one could read in mission magazines an appeal for the education of native priests in China. When the late Bishop Augustine Henninghaus, S.V. D., toured Europe and the United States 34 years ago in the interest of his large and flourishing Mission in South Shantung, China, he was accompanied by a young Chinese priest, Father Peter Chang, who at that time, according to the ancient Chinese-Manchu custom, had a closely shaven head and wore a pigtail reaching down to his ankles. Father Chang brought joy to our venerable Founder, Father Arnold Janssen, who was then still living, for he was visible proof that the mission work which Father Janssen had inaugurated in China was rapidly progressing and bearing fruit in the native priesthood which he so consistently championed. Father



## ST. AUGUSTINE'S MESSENGER

Chang at once became a "curiosity" here, as well as in Europe. Catholic people travelled miles, often under great hardships, just to see him celebrating Holy Mass and to receive his priestly blessing. He was the topic of conversation among our Catholic intelligentsia and the subject of write-ups in our Catholic press. To us seminarians he was an inspiration on account of his great learning, his great fluency in speaking Latin, and his humble priestly conduct. To all he was an object lesson that other races can and do have outstanding priests.

Today we have about 7,000 native bishops and priests in the various Mission Fields to carry on the work of the Church everywhere, while the European or American missionaries are either interned or seriously hampered in the exercise of their priestly ministrations. However, among that large number of native priests, there are only 18 **COLORED PRIESTS** *in the United States!* On the surface that looks like a small number and is almost disheartening; in reality, considering the unbelievable difficulties and barriers which had, and even today have, to be overcome, it represents a huge success, calculated to inspire courage and by no means defeatism. We feel confident that, as years go on, Catholic Negro families will increase and with them vocations to the priesthood; for after all, virtuous and so-called old fashioned Catholic families are the fertile soil for promising vocations.

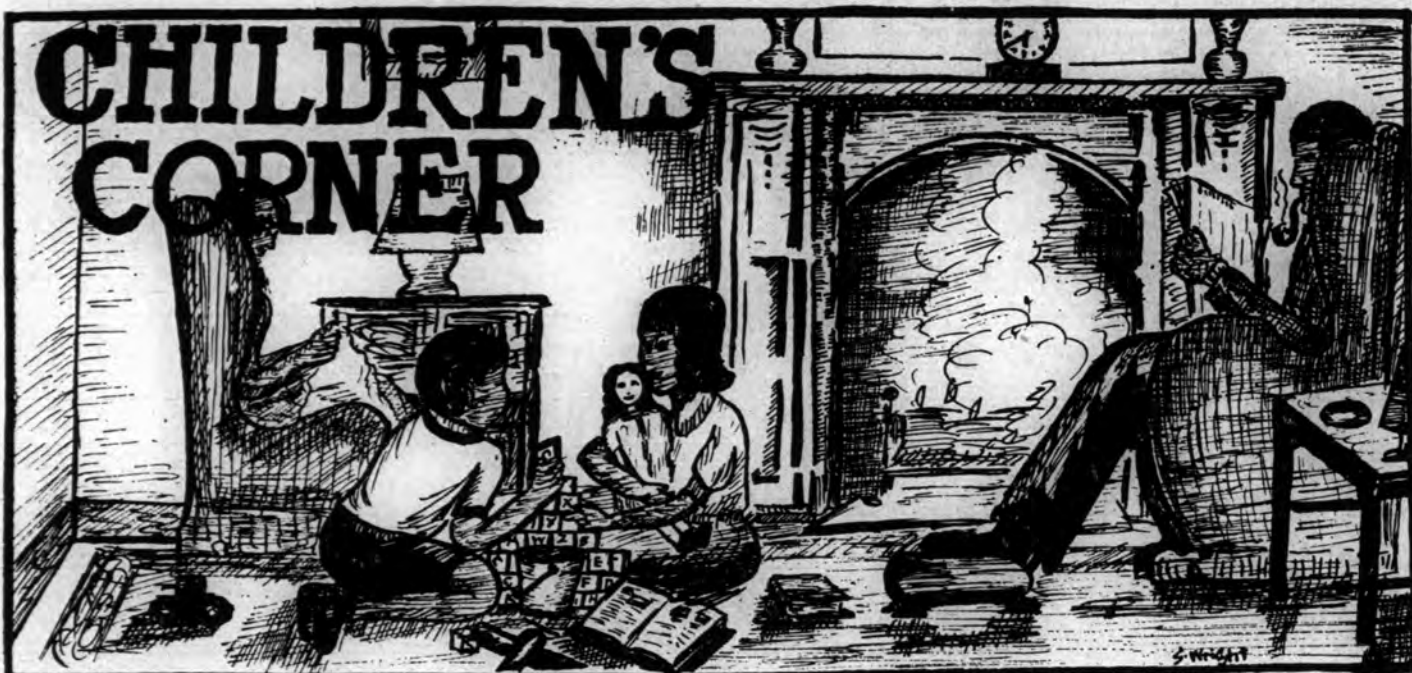
May we again appeal to our zealous priests and good Sisters in charge of Negro Mission work to

help us to accomplish the desire of the Church by fostering with tender care the budding vocation in boys and girls who manifest a desire for the religious or priestly life. More Negro priests and Sisters are vital to the final success of the Mission Work here in this country. It should not be forgotten that only in so far as it produces religious vocations, will the arduous and sacrificing work of the missionaries become well grounded for future generations and never be a failure. That nation which is blessed with many children need never fear the enemy of destruction. There is productive vitality, cheerful spirit of sacrifice and the iron will to live. We know from actual experience as well as from the pages of history that the Catholic life is always strongest and most vigorous where it produces many vocations. On the other hand where there are no vocations in a parish, the Catholic life, if not actually at a standstill, is slowly but surely ebbing away and becomes an easy prey to the enemies of Religion.

Help us, dear friends to carry on the work of St. Augustine's Seminary by prayer for more vocations. Encourage a boy who is inclined to study towards the priesthood. Help us to furnish the funds to educate the boys who mostly are not blessed with wealth from home. *You may not have a boy of your own. Why not adopt one? He will be your priest and missionary.* You will be blessed with joy and happiness when you see him at the altar as a priest. Be a friend of the Native Priesthood.

FATHER ECKERT, S.V. D.





My dear Boys and Girls:

This is the month when school closes and vacation begins. Oh, boy! I know most of you are thinking of how you are going to play, and play, and PLAY! Have a good time out in the sunshine and fresh air, and keep your little bodies strong and your minds clear. BUT—

Don't forget about God during the summer time, please. Go to Mass EVERY Sunday, and receive Holy Communion OFTEN! Do you know that there are some children who won't go to Mass and Communion again until school reopens in September? Are you going to be one of them? No, don't!

Many of you just received your First Holy Communion last month. You ought to be so thankful that you will go to Communion every Sunday or at least every other Sunday during the whole vacation.

While you are out of school your teacher won't be able to remind you each week to come to Mass, so I'll tell you what to do. Ask your Mom or your Dad to remind you to come to Mass every Sunday. If they are Catholic they will come along with you. If they are not Catholic maybe they will come along with you once in a while anyway. But whether your Mom and Dad come along or not, don't YOU miss Sunday Mass this summer. Can I depend on that? O.K.

#### MY MAIL BAG

Dear Father Howard: Words cannot express how thankful I am that you chose my Autobiography for a winner. I sure do

enjoy every line and story in ST. AUGUSTINE'S MESSENGER, and I don't think it could be beat for good, sound, inspirational reading — the kind that makes me want to be better and holier. It is a very inspiring magazine and it is worth its weight in gold. Here's hoping that God will always take care of you. Your true friend,

Helen Nihiser, age 11

630 S. Jasper, Decatur, Ill.

Helen, you are a true booster. Thanks for the bouquet, and write again.

Dear Father Howard: I received the MESSENGER and am writing to thank you. I appreciate the mission you gave here and wish you could come again. When I receive my grade card I will send the marks to you on a small sheet of paper. I am writing this letter for my brother, too. I am saying "Hello" to everyone. Sincerely yours,

Mary and Joseph Hams, grade 8

2051 N. Tremont, Kansas City, Kans.

Thank you, Mary and Joseph. I am waiting to see your marks.

Dear Father Howard: I am writing to ask you if it is still time to get my year's subscription to ST. AUGUSTINE'S MESSENGER which I won. As you know, I forgot to put my address on my Autobiography. Thanking you,

Eugene Rabe, age 14

704 W. 9th St., Covington, Ky.

I am glad that you finally sent your address, Eugene. By this time you will certainly have received your copy of the MESSENGER.

Dear Father Howard: The children of the 3rd and 4th grades have organized a Willing Workers' Club. We decided to send the first dollar we made for a subscription to ST. AUGUSTINE'S MESSENGER. The other money we raise is half for the poor pagan



## ST. AUGUSTINE'S MESSENGER

children and half for defense stamps. Please remember us in your prayers. Yours truly,  
The Willing Workers' Club  
by Sam Kelly, President

St. Joseph's School, Meridian, Miss.

PS. Father, I am not a Catholic yet, but hope to become one. Please pray for me that I may be a good Catholic. — Sam Kelly

Sam Kelly not yet a Catholic? Well! Sure, Sam, I will pray for you and for the Willing Workers. Thanks for the subscription. Your club has a fine idea — helping poor pagan babies and buying defense stamps. I wish you success.

### AUTOBIOGRAPHY CONTEST

See how you like the Autobiographies for this month.

#### My Autobiography

Paul Valliere, age 11  
31 Perley Street  
Methuen, Mass.

I was born August 9, 1930. I am the youngest of five boys, and I think I am pretty lucky because I have a lovely little niece. She is the daughter of my oldest brother.

I didn't start school till I was seven, because there were no school buses before 1937, and we live quite far from the school. I am now a pupil of the 5th grade.

I am planning on starting a Victory garden pretty soon. We children have to do our bit for our country. I will have vegetables such as beans, carrots, beets, tomatoes and cucumbers. I deliver papers after school and help my mother with the dishes. I also run errands for her. Every little boy and girl should help his or her mother, for she works hard, too.

#### My Autobiography

Mary Lou Joyce, age 13  
Covington, Ky.

I go to St. Aloysius' School and am in the 8th grade. I was born July 6th, 1928. The first experience and thrill I had was when my mother and father took me to church for the first time on Christmas Day.

When I was 7 years old I received Jesus for the first time into my soul on my First Communion Day. On that same day I slipped and fell down in the mud with my good dress on. It was lucky that I didn't get it very dirty.

When my mother received word that my uncle had died, we went to Columbus, Ohio, where he was going to be laid out. On our way back I saw many interesting things. That was my very first trip.

One day my little brother was taking a bath. He slipped and hit his head on the

faucet. I heard the splash and went to see what had happened. I saw him lying under the water and pulled him out. And now he is in the 3rd grade as well as ever.

In 1939 I was confirmed and received the Holy Ghost to make me a strong and perfect Christian and soldier of Jesus Christ.

I go on with my life to say I am going to receive my Solemn Communion and I am going to enter into another life. As this is my last year of school I am going to do everything for Christ.

#### My Autobiography

Bobbie Burns, age 12  
Greenville, Miss.

I was born December 3, 1929, in Leland, Miss. I was raised up in Leland, Greenville, and Rosedale.

I had a grandaunt in Greenville and a grandmother in Rosedale. When I was too young to go to school I would stay part of the time with my relatives.

When I was 5 I started to school in Leland. There were some friends of mine across the street from us. One day when we were playing with our spinning tops, one boy threw his top and hit me in the leg. I ran home to my mother. She washed it off, but didn't put anything on it, for she thought it was just a scratch. That night I began to complain about my leg. When I tried to walk, I couldn't. My daddy took me to the doctor and he fixed my leg. He said it was a good thing that I had come that night.

When I finished the 2nd grade we moved to Greenville. Although I am not a Catholic, I started to school at Sacred Heart School in the 3rd grade. At first I was a poor student, but I finally began to be a good student. I can still remember the day I began to catch on, when I answered this question: "What was the name of the ship the Pilgrims came to America on?" The answer is: "The Mayflower."

When summer came I would go to visit my grandmother and my great-grandmother. One summer in Rosedale my brother and I went blackberry-picking with my cousins. After we picked our buckets full, we would have fun eating and playing before we went home.

One day I was in a tree playing. A chicken-house was beneath me. I jumped to the chicken-house and went right through. I narrowly escaped injury, for nails were all around me. I received only one scratch on the face. That same summer I had my tonsils taken out.

I still go to Sacred Heart School. I am now in the 7th grade, waiting for summer to come.



## ST. AUGUSTINE'S MESSENGER

These are very good Autobiographies, and Bobbie, Mary Lou and Paul will each receive ST. AUGUSTINE'S MESSENGER for a whole year FREE. (But Mary Lou and Bobbie forgot to send their addresses, and so I can't send them the MESSENGER until they send me their addresses. I would be glad if all the boys and girls who sent me their Autobiographies but didn't send me their addresses, would send their addresses now.)

The Autobiography Contest is still open to any boy or girl in the United States.

### GOOD MOVIE CLUB

The membership of the Good Movie Club is still growing. One Sister wrote: "All our older children have joined the Good Movie Club. They are taking it quite seriously. Many of them call up to ask if a certain show is alright for them to see."

Here is what the children themselves say about the Good Movie Club:

**Thelma Howard:** "I think it will make me a better girl and I can help other children by telling them the proper movies to attend."

**Frank Johnson:** "I am glad to join the Good Movie Club because I can save some money. And a bad picture is not good for school children to see, anyway."

**Josephine Perry:** "I don't go to the show much, but I realize that the shows I've seen were not good for children."

**Gerald Hollenkamp:** "I hope all the Catholic boys and girls will join."

**Cecilia Siemer:** "I am writing to tell you how anxious I am to join the Good Movie Club. It would be swell if everybody went

to see only good movies."

Augusta Prater, age 14; Gladys McCormick, age 15; Dan Myles, age 15; Evelyn Franks, age 13; La Verne Neff; Joe Everett, age 11; Walter Levy, age 11; Henrine Davis, age 10; Ruth Eilerman, age 14; Mary Louise Willmes; Lulu Mae Gray, age 11; Ceila Hubbard, age 11; Joella Johnson, age 13; George Grave; George Schewe, age 12; Betty Ponzer, age 11; Albert Mai, age 11; Christine Lewis, age 11; Margaret Lindsey, age 10; Paul Mueller, age 12; Mamie Myles, age 11; Marian Lehmkuhl, age 11; James Bohman, age 12; Josephine Stuckey, age 10; Mary Lee Walker, age 12.

Any boy or girl may join our Good Movie Club. Just make this promise: "I WILL GO ONLY TO GOOD MOVIES THIS YEAR."

Then drop me a card or a letter telling your name, address, age, grade and school, and you will be a member of the Good Movie Club.



TO THOSE BOYS AND GIRLS WHO ARE GRADUATING THIS YEAR, OR WHO ARE IN HIGH SCHOOL: Did you ever think about becoming a Priest, a Brother or a Sister? Now is the time to think about it. Pray for the Lord to guide you in deciding what you want to be.

And add a prayer that God may send more Priests, Brothers and Sisters to work in the Colored Missions. And don't forget me during the summer vacation.

FATHER HOWARD, S.V.D.  
Bay Saint Louis, Miss.

## NOVENA TO OUR MOTHER OF PERPETUAL HELP

Held at St. Augustine's Seminary — July 1-9 — August 1-9

Intention: Health for the sick

Dear Friends:

This month let us turn our attention to those in confinement because of poor health.

Ever since the fall of Adam and Eve, our First Parents, man has been afflicted with all kinds of sicknesses and diseases, ailments and deformities. Evidences of this are seen in institutions: hospitals, homes for the aged, for paralytics, for the blind, for the deaf and dumb.

There is misery in almost every corner of a hospital: some are groaning in bed, being eaten by cancer, some are wasting away with consumption. There are patients afflicted with continual rheumatism, some just can't throw off pneumonia, some are confined in special wards, burning with contagious fever, some are there for countless other things.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

In other institutions, some can no longer see the light of day, some are paralyzed and maimed for life. There are poor little children unable to comprehend the joys of childhood because they are unable to romp and jump about like others of their age; youths unable to drink in the full sweetness of life, the aged unable to do anything except just wait, wait for the end to come; deaf and dumb of every age with ears which do not hear and tongues which do not speak.

Mary is the Health of the sick. Let us pray her this month for a decrease of invalids, for a general increase of health among all peoples.

MOTHER OF PERPETUAL HELP,  
HEALTH OF THE SICK, PRAY FOR  
THE SICK AND AFFLICTED!



## *A Letter from Camp —*

"Dear Father:

I am writing to you in regard to St. Augustine's Messenger which I have been getting since I have been in Camp.

I have enjoyed reading it very much. It helps me to keep up my duties as a Catholic in the service of our country, no matter where I may be.

My address has been changed, and I would like to have you send the Messenger to me at this camp. Thanks for your trouble.

May God bless you and your wonderful work in His service at the Seminary and on the missions.

I remain yours,

Pvt. Randall T. McCall  
Co. D--386th Engineers"



PRIVATE MCCALL IS ONLY ONE OF MANY OF OUR BOYS IN THE ARMED FORCES WHO ARE RECEIVING *ST. AUGUSTINE'S MESSENGER* REGULARLY EVERY MONTH.

THERE ARE OTHERS WHO WOULD BE GLAD TO RECEIVE THIS MONTHLY CATHOLIC MAGAZINE.

WON'T YOU SUBSCRIBE FOR AT LEAST TWO OF THEM?

### **SPECIAL OFFER**

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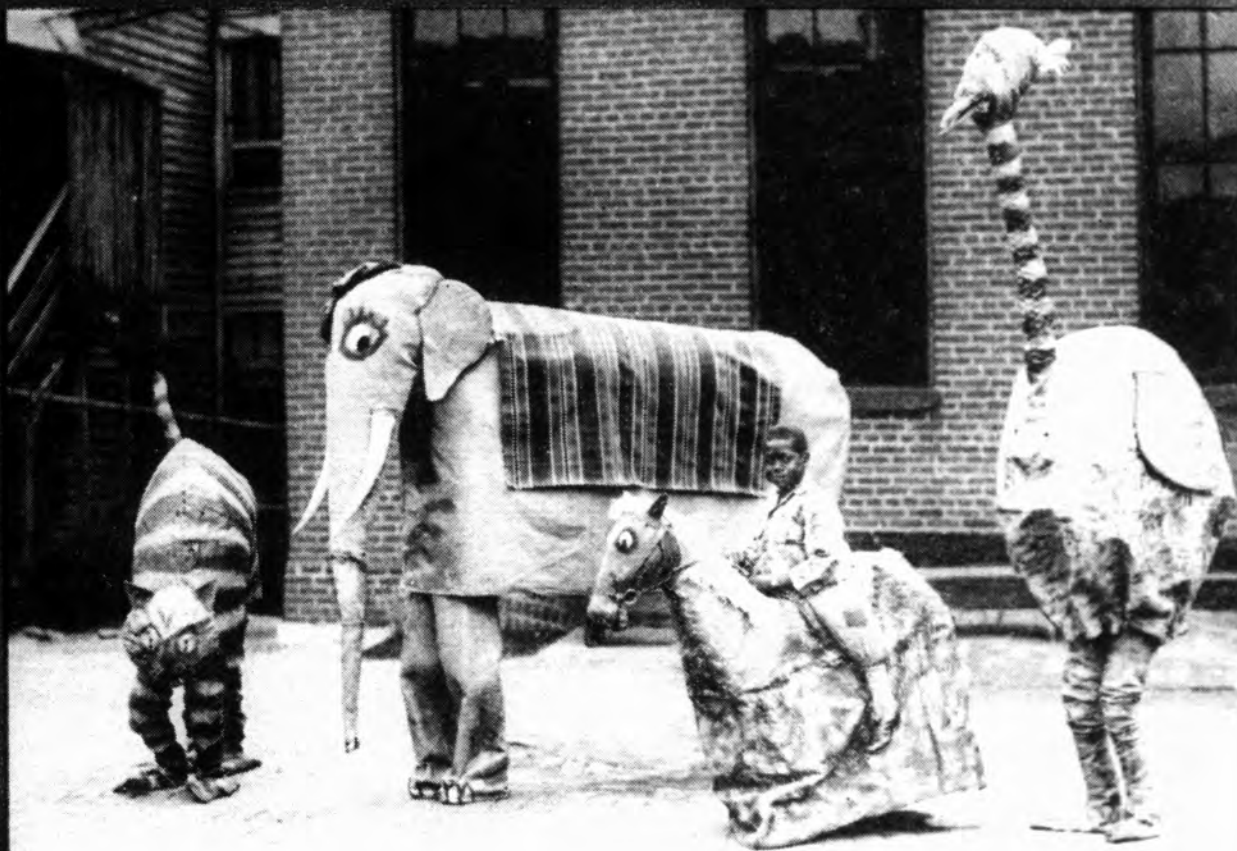
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Vol. XX, No. 7  
AUGUST, 1942

Postmaster: See inside cover



MARDI GRAS OR HALLOWEEN?

Neither; just part of a pageant to obtain funds to keep the Negro Missions going



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ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

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THE OBJECT OF THE

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# MESSENGER

## ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XX

AUGUST, 1942

Number 7

### *Editorial:* STARTING OFF ON THE RIGHT FOOT

The National Catholic Rural Life Conference held a rural life school in the South this year for the first time, and it was a success in more ways than one. From June 7 to 12 three Bishops, an Abbot and sixty-six priests and laymen gathered at St. Stanislaus' College in Bay St. Louis, Miss., to discuss rural problems and their solutions.

Discussions and lectures by experts on such things as One Crop Farming, Soil Conservation, Agricultural Marketing, Credit Unions, and Farmers' Cooperatives were not only interesting but really instructive. We attended every session except one, and firmly believe that we profited by acquiring a clearer view of the farmer's problems and of the agencies organized to aid him.

But the particular thing that made this rural life school so interesting to us was the fact that it not only focused attention on the plight of the Negro tenant-farmers and sharecroppers as well as on that of the white tenant-farmers and sharecroppers, but it also gave Negro leaders the chance to sit around the conference table and take equal part in discussing suitable remedies for this plight. There were four col-

ored priests and six colored seminarians in attendance.

The evening session of the first day of the rural life school was given over to the study of the rural Negro and his problems. Most Reverend Jules B. Jeanmard, D.D., Bishop of Lafayette, La., discussed the religious angle, and Rev. Edward Murphy, S.S.J., Ph.D., of Xavier University, New Orleans, spoke on the economic problems.

Interest in the rural Negro, however, was not confined to this one session but ran on through all the sessions and was brought out in most of the discussions. This showed that the National Catholic Rural Life Conference is really interested in helping ALL the farmers and not just SOME of the farmers. One-eighth of all farm operators in the United States are Negroes. Almost half of all southern sharecroppers are Negroes. Figures issued by the United States Department of Agriculture show that there are 4½ million Negroes living on farms in the South.

"The status of the Negro farmer," says the Department of Agriculture in its booklet *The Negro in American Agriculture*, "is one of



the major factors in the southern agricultural situation. It is of vital interest not only to the South, but to the entire nation."

The leaders of the Catholic rural life movement must have realized the truth of this statement when they arranged to give the Negro farmer such a prominent place in the discussions at Bay Saint Louis, thus starting the first southern rural life school off on the right foot. Much of the credit for centering the interest of all present at the sessions again and again on this point is due to Right Rev. Monsignor Luigi Ligutti, Executive Secretary of the N.C.R.L.C., to Father Hubert Lerschen, Director of the school held at Bay Saint Louis, and to Father William Castel, Chairman of most of the sessions. These Fathers extended a cordial invitation to the colored priests and seminarians to attend, and made every

effort to make them feel as much a part of the conferences as anyone else.

This was a big step for the South, where even those meetings and conferences which ostensibly are convoked primarily to help the Negro, either exclude the Negro altogether from attendance, or else segregate him into such a far-a-way corner of the hall or into some other such disadvantageous place that he is in no mood for active and intelligent participation. However, when the Negro, unhampered by unnatural and enervating restrictions, is admitted to such meetings on the same footing as his white fellow-men, who are trying to solve his problems for him, he not only will be able to offer valuable suggestions for the correct solution of *his* problems, but will become increasingly cognizant of, and more cooperatively sympathetic with, the problems of the white man.



1942 HIGH SCHOOL GRADUATES OF HOLY ROSARY INSTITUTE, LAFAYETTE, LA.





1942 HIGH SCHOOL GRADUATES OF ST. ROSE DE LIMA SCHOOL,  
BAY SAINT LOUIS, MISS.

## Graduates of SVD Mission Schools

From the seventeen grammar schools and the nine high schools of the Negro Missions of the Society of the Divine Word there were 395 graduates this year — 281 grammar school graduates and 114 high school graduates — as compared with last year's total of 362.

Again this year St. Elizabeth's School, Chicago, Ill., led with 83 graduates: 50 from grammar school and 33 from high school.

Again Holy Ghost School, Jackson, Miss., took second place with 49 graduates: 34 from grammar school and 15 from high school. St. Anselm's School, Chicago (42 grammar school graduates), and St. Mary's School, Vicksburg, Miss. (24 grammar and 18 high school graduates), tied for third place with 42 graduates each.

The other schools rank as follows: St. Rose's, Bay St. Louis, Miss. —

grammar school 21, high school 13; Sacred Heart, Greenville, Miss. — grammar school 18, high school 12; St. Joseph's, Meridian, Miss. — grammar school 21, high school 8; Holy Rosary, Lafayette, La. — grammar school 8, high school 11; St. Nicholas', St. Louis, Mo. — grammar school 12; St. Peter's, Pine Bluff, Ark. — grammar school 11, high school 1; St. Bartholomew's, Little Rock, Ark. — grammar school 8, high school 3.

The following had only grammar school graduates: Immaculate Heart of Mary, Lafayette, La., 10; Notre Dame School, St. Martinville, La., 7; Blessed Martin's, Pointe-a-la-Hache, La., 6; St. Augustine's, North Little Rock, Ark., 4; St. Paulinus', City Price, La., 3; and St. Benedict's, Duson, La., 2.



## White Catholic Laymen Speak Up for the Negro

- Straightforward Appeal for Fair Play and Justice
- Issued by the National Catholic Committee on
- Negro Employment

At a time when every effort is being made to attain in the Nation a maximum of productivity in the cause of defense, public-spirited citizens cannot ignore a condition by which a considerable proportion of the able and intelligent people in our communities are condemned, for purely racial reasons, to virtual or total unemployment. Catholic employers and Catholic labor leaders, in particular, will naturally be concerned with such a development.

While affecting the Negro, the problem is not a Negro problem, nor is it the problem of any one race or section of the people. It is a National and Community problem, which affects all citizens, and can be remedied only by the joint action of the entire community and nation.

As Catholic laymen, we cannot forget the mandate laid upon us in recent years by the Holy See, to cooperate to the fullest extent with our Catholic Hierarchy in their endeavor to bring Christian principles to bear upon the social conditions of our age, particularly in the field of industrial relations. Neither can we forget that upon us as members of the Universal Church is also laid a special obligation to see exemplified in our day and our country and in our immediate communities that "Christian law of charity and solidarity" which our Pontiff, Pope Pius XII, at the beginning of his reign, so earnestly proclaimed as a basic law of human society. Further, the love which Christ, the Saviour,

bids us to bear to our fellow men naturally impels us to do what we can to dispel the grievously harmful apathy and prejudice which lie at the root of this problem.

What then, precisely, is the question at issue?

It is this: The policy of many of the defense industries in not employing qualified Negroes is unjust, undemocratic, and constitutes a serious threat to our national unity. Negroes constitute one-tenth of our population. They are eager to give concrete expression to their patriotism. Their elimination because of race and color, from the cause of National defense, leads to their frustration, the destruction of their morale, opens the doors for totalitarian agitators amongst them, and subversive activities opposed to the American way of life.

Our concern for democracy in Europe lacks reality and sincerity if our policies disregard the rights of minorities in our country.

Unemployment is a National evil. The Negro who is capable of going into industry must be absorbed into it just like any other capable worker. The direct result of any other policy is fatal. The basis of justice is simply the worth and capability of the individual. It means that each individual worker should be judged for precisely what he is able to do, or for what he can be trained to accomplish, and be given an equal opportunity along with all other citizens, for employment and training,



## ST. AUGUSTINE'S MESSENGER

in the light of his individual capacity.

Whether the denial of such opportunity proceed from employer policies or from union practices; or whether it may be chargeable to community attitudes, does not alter the nature of the injustice, nor vary the harmfulness of its effects.

If the baneful effects of such conditions are to be combated as well as deplored, it is essential that the cause itself should be attacked, and a concerted effort must be made to overcome and remove, as far as humanly possible, the ignorance as to principle, the misinformation as to facts, which nourish such mistaken attitudes of mind.

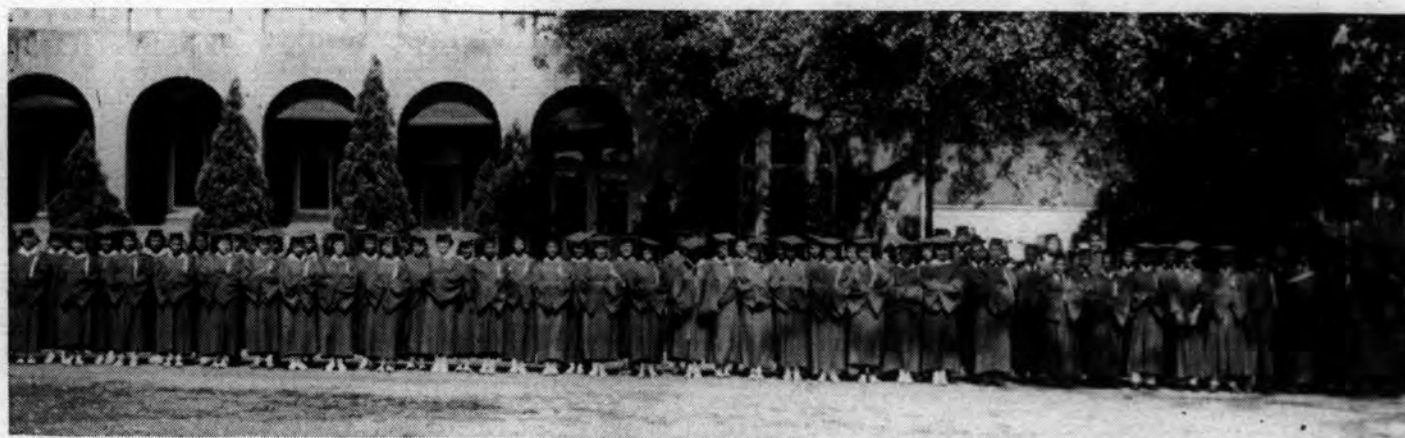
Without further delay the serious attention of Catholic employers of labor and of Catholic labor leaders must be called to the moral culpability of race prejudice, and its baneful effects in the social and economic sphere. Moreover, such leaders of industry and labor must themselves take the initiative to eradicate such evil effects. By personal example and personal influence they must form part of a general program of public education as to these same considerations. Catholic lay organizations, in particular, should be

foremost in promoting a program of education as to the facts and principles of interracial justice.

A long-distance program will be concerned with the future, with the grave problems which will inevitably arise when our country's war effort shall have been brought to its conclusion. The immediate crisis demands our paramount attention; but we cannot afford to lose sight of the very serious possibility of a widespread and hostile reaction against Negroes in the industrial field once the pressure, however ineffective, shall have been removed that the war creates for their employment. Such a reaction is bound to occur if administrative or legislative measures now promulgated on behalf of Negro employment during the war period have not been accompanied by a corresponding growth of conviction in the public mind that *lasting principles, not a mere passing emergency*, are here at stake.

We can think of no simpler way to insure this far-reaching program than to insist upon a forthright and complete application of the great Social Encyclicals and the social program of the Bishops of the United States to the economic and

(Continued on page 162)



SOME OF THIS YEAR'S 92 GRADUATES OF XAVIER HIGH SCHOOL,  
NEW ORLEANS, LA.



# THE MARTYRS OF UGANDA

HAROLD PERRY, S.V.D.

## ● 22 African Victims for Christ

A martyr is one who willingly suffers death for the faith of Christ. Christ's Church has the distinction of an unbroken line of martyrs. Their race never dies out. Since her foundation, not a single generation has passed in which some of her children have not shed their blood for the Faith.

On June 6, 1920, the great Basilica of St. Peter's in Rome presented a scene of unrivaled majesty and beauty. 30,000 Catholics of all nations gathered to join with Holy Mother the Church in thanking and blessing God in His Negro Martyrs of Uganda, the first-fruits of martyrdom in Central Africa.

It was the day of their Beatification. On that day the Church raised these 22 Christian martyrs of Africa to the honor of the altar and held them before men as worthy of veneration and imitation. She told the world the story of their glorious martyrdom. The story struck its climax when in one day 56 years ago more than a dozen youthful pages of an African king were hurled upon a flaming pyre. Bravely they died for Christ; but how did they live to merit this grace?

When the first missionary of the "White Fathers," Father Lourdel, came to Uganda in 1879, he was received cordially by the proud King Mutesa. With royal approval other missionaries arrived. Soon it became a common sight to see a missionary surrounded by large groups of eager catechumens, hungry for the truths of our holy religion.

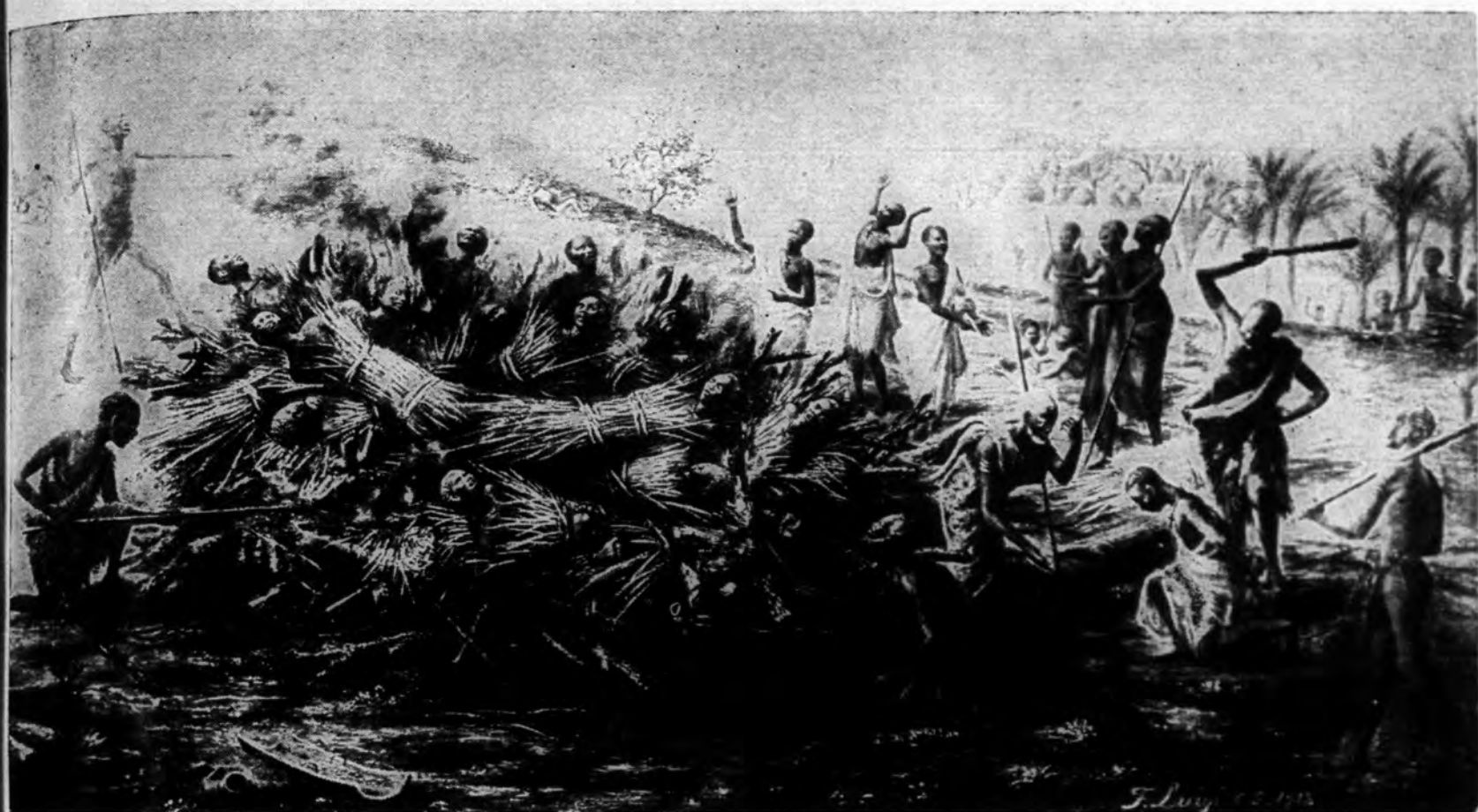
Paganism began slowly to give way, and, from the looks of things, it would not be long before all Uganda would be Christian. But these were the musings of the human mind, not the Wisdom of God. Christ began His Church in His own Blood. The early Christians died for their Faith. "The Blood of the martyrs is the seed of Christians," said the learned Tertullian. Therefore the Faith would come to Uganda through the blood of her Christian firstlings.

King Mutesa soon noticed that the missionaries were becoming popular among his subjects. He feared he would eventually be dethroned. Moreover, the Arabs, to whom King Mutesa sold as many as 2,000 men and women into slavery yearly, disliked the missionaries for interfering with their trade. Seeing the clouds of hatred gathering, the missionaries moved temporarily to a neighboring kingdom.

However, Mutesa died, and Mwanga his son welcomed the missionaries back. With what joy the Fathers took up the work again in Uganda! But again the clouds of persecution appeared; this time the missionaries decided to stay, come what might.

First, King Mwanga became jealous of the success of the missionaries and then, suspicious of their plans. The leading men at the court — Mahometans, to whom the very name "Christian" was repulsive — insisted that these Christians would one day oust the king





THE UGANDA MARTYRS BEING PUT TO A CRUEL DEATH

and others in power. By all means they must be expelled. Means were not hard to find; not for the unscrupulous Mwanga.

But then an incident happened which placed the Christians in momentarily good favor. A group of men planned an attack on the life of the king. By chance three Christians discovered the plot. They rushed to the king and placed him on his guard, assuring him of the lasting support of the 2,000 Christians of his kingdom.

The king in a fury made investigations. To his surprise, his very prime-minister, called the *Ketikiro*, was the leader of the blood-thirsty band. Knowing the fickleness of the king and seeing no other way out, all pleaded guilty with many sighs and tears. The trick worked perfectly. Mwanga pardoned them. A Christian, however, who was later to become Blessed Joseph Mukasa, was made *Ketikiro*. This fact galled the deposed Mahometan, and with

bitter chagrin he set himself to get revenge.

The age-old trickery of persuading the king that he would soon be overrun was used, and used successfully.

Other accusations were brought against still other Christians at the court — the king's youthful pages. What infuriated King Mwanga, in whom every form of Mahometan vice had by now rooted itself, was the purity of body and soul of these Christian boys at his court. Time and time again they refused invitations to join him and his court in their riotous celebrations. And of course, the Mahometans pointed this out as the first signs of insubordination. "These Christians will not obey their king, they are making him their servant." All this wounded Mwanga's pride. He, a servant of Christians! There was but one way to stop this — death to the Christians.

Early in May (1886) the king summoned a council. The high of-



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## ST. AUGUSTINE'S MESSENGER

officials of the kingdom, who were at the same time the fathers of the pages, were present.

Mwanga began the meeting with a thunderous reproach, declaring his pages to be disobedient traitors.

"You should have given me faithful servants," he roared! "but instead you have given me the scum of the land!"

"Your Majesty," replied one official, "when we gave you our sons they were good. If now they are bad, it is not our fault but the fault of these magicians, the missionaries. Kill your pages and we shall give you better ones!"

"Shall I kill your sons?" asked the hypocritical king.

In a chorus came the reply: "Once they are bad, they are no more our sons. Kill them!"

Then the king, rising from his throne, shouted to the pages in a thunderous voice, "Let those of you who do not pray, remain near me; let those who pray go forward to the palisade."

At these words, Blessed Charles Lwanga, the leader of the pages, rushed forward, followed by his little friend, Kizito, whom he had so often shielded from these wicked men. They were joined by all the others.

"Is it true that you are Christians?" Mwanga shouted to them.

"Yes, we are Christians," came the unhesitating answer.

"Are you resolved to remain Christians forever?"

"Yes, until death."

"Put them to death," said Mwanga, turning to his executioners and confirming the sentence with a horrible blasphemy.

In Uganda the death sentence is no sooner given than it is carried out. So that very day the executioners drove the condemned, bound with ropes, to the place of execution.

It was the evening of the following day when they arrived at the cabins which were to be their prisons until the day of death came. Encased in wooden instruments of torture, for seven days the condemned Christians lay immovable until the large bonfire, in whose flames they were to be burnt, had been prepared.

Came the expected day, and the thrumming of huge drums summoned the people. Shouts and clamors broke the stillness. The great pyre was lighted. The Christians — thin from pain and fasting but calm and peaceful — were dragged from the cabins. They greeted one another cheerfully and were heard to exclaim:

"How good God has been to us; how well He has looked after us!"

"Listen to those idiots," cried an executioner, "you would think they were going to a wedding!"

The young pages were bound hand and foot and thrown upon the slow-burning heap. The flames consumed them part by part, limb by limb. The executioners, knives in hand, formed a howling circle around the burning bodies, shouting:

"It is not we who kill you, it is our gods. It is *Nende, Mukasa and Kibuha*, who are taking revenge for your scorn."

Above the crackling of the flames and over the cursing of the torturers, the murmur of the Martyrs' prayer could be heard.

The torture inflicted on Blessed

(Continued on page 163)





## REVIEWING THE MISSION WORK

VERY REV. JOSEPH F. ECKERT, S.V. D.

- Father Provincial Comments on the Negro Mission Work
- of the Society of the Divine Word in the United States

One evening in June our community here at the Seminary in Bay St. Louis, Miss., was a silent witness of a solemn and stirring ceremony — the renewal of the Vows of Poverty, Chastity and Obedience by our S.V. D. Fathers, working in our various missions in the South. Five full days they had spent in prayerful meditation, to the edification of the seminarians, Brothers and fellow-priests of St. Augustine's Seminary, in spite of the unusually intense heat wave and the endless swarm of pestering mosquitoes. The Fathers had started with the full determination to make a good retreat and they kept that determination to the end. Such heroic men — for such are missionaries in the Deep South — realize better than any other priest how necessary a good annual retreat is to keep up the needed courage and to sustain

the missionary and priestly zeal and morale.

Early Saturday morning the retreatants left for their missions, some making a weary journey of almost 500 miles in order to be home for Saturday night confessions and Sunday Masses.

It was rather touching to have some missionaries, grown old and gray in the vineyard of the Lord, to come up to me to take leave and say: "Goodbye, Father Provincial. I assure you that I made a good retreat. I thank you for giving me this chance."

For one who has spent the better part of his priestly life in the midst of Chicago's own mission field, as the writer has done, a week of close association with such self-sacrificing missionaries is an edification, and an inspiration not only to continue to help the needy missions, but also



## ST. AUGUSTINE'S MESSENGER

to go forth again and do active mission work.

All the missionaries, the younger ones as well as the veterans, returned to their mission stations with full realization that mission life is one surrounded and permeated with untold hardships, made up of endless sacrifices and bitter disappointments just as was the Life of their Divine Master; but they took with them new hopes and renewed courage, gathered so abundantly at the Feet of Christ during the retreat.

On pages 156 and 157 of this issue there is a brief summary of the work accomplished in our S.V.D. Negro Missions in the United States. A careful scrutiny of the figures will soon convince that some missions have had more success than others. As far as conversions are concerned, they are meager, even none at all in some cases. And yet in all the missions the good priests and Sisters have worked with equal tenacity and unremitting zeal. Nay at times one can hear the remark, made by men not acquainted with the religious conditions or social background of the Protestant South and lacking understanding of the Southern Mission problems, that such "unsuccessful" missions should be given up. But, however, unfruitful and therefore discouraging the work may be, *a real missionary*

*never, never gives up.* He knows only too well that the Master and the Apostles never gave up. The day will come when even such stony ground will yield fruit a hundred-fold. We have had such experiences in some of our missions.

While making a visitation of our Southern Missions in recent months, I looked carefully through all the Baptismal Registers. It is astounding how many converts were made in the short span of the existence of the mission stations and in the face of unbelievable difficulties. And yet today the number of Catholics is rather small in all the missions of Mississippi and Arkansas. Actually it should be over a thousand souls in most missions — a nice-sized parish for any priest. Where are the converts and their baptized children? Some have died; a few have fallen away. However, where are the others? They have left the South for good. During the retreat some missionaries told me with tears in their eyes how the Army and the defense work had lured some of their best converts away from their stations.

It is a strange but true phenomenon that Negro converts often leave the South as soon as they can. It seems that the Catholic Faith animates them with more initiative and a deep desire to improve their condition, especially if they have received a good education in the Catholic mission school. They look for better opportunities — and who can blame them — to live and to work, to enjoy freedom from oppression and especially to give to their own children a better education than they could get in the South. Many of





them think that they will find a paradise in the North. How often are they disappointed!

However, the missionaries may be assured that their former converts are today good and loyal members of the large Negro parishes up North, for instance in Chicago, Detroit and New York, and will ever be grateful to their former Spiritual Fathers.

The reader will note the large number of children in our mission schools, 5,974. Outside of Louisiana, most of these children are non-Catholic or pagan and perhaps will never be Catholic as long as they remain here in the South, though they receive a thorough instruction in Catholic doctrine. They are kept from the Catholic Church through prejudice, fear or intimidation from their parents and friends. But according to the experiences of the missionaries, and I personally am able to confirm this, children brought up in our Catholic schools always remain sympathetic to the Church and show great respect and love for their former educators. Later they invariably will send their own children to the Catholic school and as soon as they move up North, they themselves often join the Church.

The mission school is and will remain the best convert-maker and, therefore, is the pet project of all our S.V. D. missionaries and is given special attention and kept on a high scholastic standard, so much so, that recently a State Superintendent of Schools in the South remarked to one Father that his Catholic school "is too good for colored children."

The study of the mission report also reveals that there are large mis-



sion centers in the Diocese of Lafayette, La., the diocese with the largest Catholic Negro population in the United States — over 62,000 colored Catholics! All these parishes and adjoining missions are of recent origin and are being administered by our S.V. D. colored Fathers. This unique mission work was inaugurated only less than eight years ago by His Excellency the Most Reverend Jules B. Jeanmard, the zealous Bishop of Lafayette. According to a statement made a few days ago by good Bishop Jeanmard before a large gathering of priests at the Southern Catholic Rural Life Conference at Bay Saint Louis, Miss., and fully verified by the statistics, the colored Fathers have accomplished a wonderful work in reclaiming lukewarm Catholics for the Faith. I myself witnessed,

*(Continued on page 163)*



# S.V.D. NEGRO MISSIONS | TH

## Archdiocese of Chicago

	Priests	C	ics
St. Elizabeth's Church, Chicago, Ill. ....	5	2	0
St. Anselm's Church, Chicago, Ill. ....	3	3	0

## Archdiocese of New Orleans

St. Thomas' Church, Pointe-a-la-Hache, La. ....	2	<div style="writing-mode: vertical-rl; transform: rotate(180deg);">                     Besides the colored Catholics here, there are 825 white Catholics in these five Missions                 </div>	}
Blessed Martin's Chapel, Domingue, La. ....			
Phenix Chapel, Phenix, La. ....			
St. Paulinus' Chapel, City Price, La. ....			
St. Jude's Chapel, West Pointe-a-la-Hache, La. ....			
Church of Our Lady of Perpetual Help, Belle Chasse, La. ....	2		
St. Cecilia's Chapel, Jesuit Bend, La. ....			
St. Joseph's Chapel, Myrtle Grove, La. ....			

## Archdiocese of St. Louis

St. Nicholas' Church, St. Louis, Mo. ....	3		0
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## Archdiocese of San Francisco

St. Benedict the Moor Church, San Francisco, Calif. ....	1		0
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## Diocese of Lafayette

Immaculate Heart of Mary Church, Lafayette, La. ....	3	2	0
St. John Vianney's Chapel, Mouton Switch, La. ....		0	0
Notre Dame Church, St. Martinville, La. ....	3	2	0
Our Lady of Perpetual Help Chapel, St. John, La. ....		0	0
St. Anthony's Chapel, Cade, La. ....		0	0
St. Benedict the Moor Church, Duson, La. ....	1	5	
Blessed Martin de Porres' Chapel, Scott, La. ....		0	
Holy Rosary Institute, Lafayette, La. ....	1		

## Diocese of Little Rock

St. Bartholomew's Church, Little Rock, Ark. ....	1		0
St. Augustine's Church, North Little Rock, Ark. ....	1	1	
St. Peter's Church, Pine Bluff, Ark. ....	2		0

## Diocese of Natchez

Holy Ghost Church, Jackson, Miss. ....	2		7
Sacred Heart Church, Greenville, Miss. ....	2		1
St. Mary's Church, Vicksburg, Miss. ....	2		0
St. Joseph's Church, Meridian, Miss. ....	2		2
St. Francis' Church, Yazoo City, Miss. ....	1		2
St. Rose de Lima Church, Bay St. Louis, Miss. ....	1		5
St. Augustine's College and Seminary, Bay St. Louis, Miss. ....	16		

## Diocese of Trenton

Church of Our Lady of the Divine Shepherd, Trenton, N. J. ....	1		0
(There are also 14 S.V.D. Brothers stationed at the Seminary in Bay Saint Louis, Miss.)	—		

TOTALS: 55 17 3

<sup>1</sup>Grammar school and high school. <sup>2</sup>Doing catechetical work. <sup>3</sup>Do Sisters. Servants of the Holy Ghost; 36 Sisters of the Blessed Sacrament; 1 Precious Blood; 3 Franciscan Sisters of Vienna; and 2 Helpers in the Holy



# THE UNITED STATES (January, 1941 to January, 1942)

Catholics	BAPTISMS					
	Communion	Infants	Adults	Pupils	Sisters	Lay Teachers
200	35,000	94	166	982 <sup>1</sup>	23	1
300	46,500	68	179	630	13	
} Missions	4,000	33		60 100		1 2
	1,000	25		110 45		3 1
	4,800	13		90 50		2 1
	—	30	73	439 <sup>1</sup>	7	1
	1,071	17	3		2 <sup>2</sup>	
200 }	12,920	120	5	165	4	
200 }	27,787	134	14	275		4
50 }	2,780	21		108		2
0	2,900	26				
	5,000		9	175 <sup>1</sup>	8	
0	3,000	4	6	155 <sup>1</sup>	6	
1	2,530	4	6	117	4	
0	913	5	3	142 <sup>1</sup>	7	
7	11,300	9	23	493 <sup>1</sup>	10	2
1	4,158	18	13	520 <sup>1</sup>	9	3
0	4,700	8	20	420 <sup>1</sup>	9	1
2	2,926	7	21	441 <sup>1</sup>	9	1
2				262	8	
5	13,120	18	1	215 <sup>1</sup>	7	1
				50		1
0	—	—	—		3 <sup>3</sup>	
173	186,405	654	542	5,974	129 <sup>4</sup>	27

work. 300 Social Service work and conducting religious instruction classes. <sup>4</sup>This total includes: 61 Missionary  
Blessed Sa ment; 12 Sisters of the Holy Family; 8 Franciscan Sisters of Milwaukee; 7 Sisters of the Most-  
Helpers the Holy Souls.



# NEWS FROM THE SEMINARY

Hello, folks! Well now, I have some old news and some new news. I guess that it will be all right if I treat the old news first and the new news last. So, reaching back into the date bag I come up first with

## **"His Father's Son"**

This was a play given by the students before the assembled community. It furnished us with a very interesting evening, to be sure. The following students made up the cast: Warren Carlson, Verlin LeDoux, who had the father and son parts respectively; the others were Leon Collier, Leonard Davis, James Boucree, Thaddeus Boucree, Joseph Patterson, Leon Ellis, Kenneth Watson, Charles Felton, Alvarez Meyers, Hubert Singleton, Gerald Lewis, and Aubry Osborn.

Mirth-provoking monologues made the time between the acts pass very rapidly. After the first act Melvin Roberts recited the "Calf Path"; he was followed by William Dunn, who told us "There's a Reason for That." After Act Two James Hill came rolling in with "Western Wagons"; we laughed until we cried at William Simmons' reciting "The Slow Train." After the third and final act of the play, we were treated to "Don't Get Caught Napping," a brief operetta sung and acted superbly by Lawrence Thornton, James Carter, and Ralph Huddleston.

## **Graduation**

Since our college has been moved to Techny, Ill., our young men now graduate after their high

school course is completed. This year, four graduates left these fair halls of learning, in order to enter the Novitiate (Techny, Ill.) in September, where their studies for the holy priesthood will be continued. They were James Carter of Mississippi, John LaBauve of Louisiana, Thomas Batch of Pennsylvania, and Leonard Olivier of Louisiana. During the graduation exercises, Leonard Olivier delivered the salutatory address and Thomas Batch the valedictory address. The class history was read in a very agreeable manner by John LaBauve. Music for the graduation march was furnished by Professor Joseph Hemmersbach; the orchestra played three selections between the several orations.

The address to the graduates was given by the Rev. John McKenna of Gulfport, Miss. Father McKenna, in a very interesting talk, showed the graduates what still loomed ahead of them, and the means at their disposal to forge ahead.

Afterwards the diplomas, as well as the special prizes, were awarded by the Very Rev. Father Rector John Gasper, S.V. D.

## **Goodbye Now!**

The graduates were the first to leave, and were soon on the high-road. Several days later the other boys began to leave us, some for the East, some for the West, and some for the North. Some left us for the space of three short months, soon to be with us again. A few, less fortunate, left us to seek new ways of life. But to all, we gave a kind farewell and a hearty wish that



## ST. AUGUSTINE'S MESSENGER

wherever the future might find them, it might eventually lead them to the way destined by God for them.

### Rural Life School

Here in Bay St. Louis, the National Catholic Rural Life Conference held a rural life school for rural pastors and rural leaders, the first to be held in the South. Several Fathers from our Seminary were privileged to attend these classes. The seminarians also were given this opportunity. The classes dealt with the work of the priest in the country parish; they also showed how the pastor can and should cooperate with the many government agencies that exist for the purpose of helping the farmer help himself. Almost every speaker was an authority in his field, and many of them could cite personal experiences as basis for their statements. We really enjoyed and learned much at these lectures.

### Educational Movies

Entertainment for the summer must go on. We pushed it on with several educational films, which taught us all about the wonders of modern chemistry, and the marvel of tall timber that gives us plywood. Because of the heat, the pictures were shown outdoors. But because of the mosquitoes they were held inside. Yep! you guessed it, we saw these movies on a screened-in porch, one of the porches of the Major Seminary building. With a little mosquito spray and a hand-manipulated fan, the pictures were enjoyed very much.

### Missioners' Retreat

The southern missionaries showed up at the Seminary the week of June 14 for their annual retreat. When the final one had pulled in, we counted twenty-one retreatants, including three of the Seminary Fa-

*(Continued on page 162)*



CLERICAL NOVICES OF THE SOCIETY OF THE DIVINE WORD,  
ST. MARY'S MISSION HOUSE, TECHNYY, ILL.

There are nine novices from St. Augustine's Seminary, Bay St. Louis, Miss., now in Techny for a two-year novitiate. Four others will join them in September



# FOUR P.M.

JOSEPH BUSCH, S.V.D.

Feverish efforts, as we all know, are made to put a bazaar, a party or a convention "over big." Unfortunately that same tendency manifests itself at times in regard to Catholic *funerals*.

Poor people go heavily into debt for a burial. They place an intolerable burden on themselves. Is that fair to the rest of the family? Refusing to purchase a coffin you cannot afford is no disgrace towards the deceased, no lack of respect.

Neighbors surely consider it ridiculous if a husband denies his wife the things she needs and then, after her death, encloses her body in a gorgeous coffin. And the poor lady scarcely had a decent dress during his lifetime, though he could easily have given her money for one.

Attempting to put a funeral "over big," making a vain display when the absence of ornament would be more in place, is bad enough; but what is worse, is to deprive a Catholic of a truly Catholic funeral.

When I say this, I refer to those big funerals at three or four P.M., or even in the morning, in which the departed person is not treated as he should be — no funeral Mass is offered for the repose of his soul.

Many would be shocked to see the corpse wheeled down the main aisle in a rough wooden box. "What a pity!" Yet they fail to understand that a funeral without a Mass is more of a pity, is worse than a rough wooden box, is, if I may say it, only a shell. It almost makes me feel that I am not a Catholic priest if I merely accompany the body to the church, say a few prayers, and then see the hearse start for the place of burial.

In ordaining the priest, the Bishop anoints his hands, gives him the chalice and paten with the words, "Receive the power to offer to God and to celebrate Mass for the living as well as *for the dead*." Some Catholics seem to have forgotten the part, "for the dead," if one may judge by the tolling of the

bell at three or four P.M. It grates on one's ears. Are we satisfied to offer the departed soul a few crumbs?

The mind of the Church is expressed in her lawbook and ritual. "What is a very ancient arrangement (roughly speaking, at least fifteen hundred years) as far as possible ought to be kept, that Mass in the presence of the body of the deceased be celebrated for him before it is buried."

Is it to no purpose that the Church has a special Mass for the day of burial? That she puts on the lips of the priest the prayer, "Be merciful, we beseech Thee, O Lord, to the soul of Thy servant for whom we offer to Thee the sacrifice of praise...? After Communion the priest continues, "Grant, we beseech Thee, O almighty God, that the soul of Thy servant, which has today departed this life, being cleansed by this sacrifice (i.e., Holy Mass) and rid of sins, may obtain alike pardon and everlasting rest."

It is not fair to the deceased to withhold a funeral Mass, which if possible should be a High Mass, and if he could come back he would cry out, "Do me justice. Give me what you owe me and what I need."

St. Augustine, whose feast we celebrate on the 28th of this month, warned us long ago in a letter, "On the Care to be had for the Dead," not to think that to the dead for whom we have a care anything reaches except what we request by the Sacrifice of the Altar or by prayers or alms. I am confident he would feel out of place attending a funeral stripped of its heart.

Also the very poor person should have a Mass at his funeral. Poverty is no crime. Why, then, punish him after death for it? Let a society of the parish take the matter in hand, if necessary, and provide what is required.

It boils down to this: Holy Mass belongs to the *must* class. Give it priority over all devotions. Let it be the central act of the last rites before the

(Continued on following page)



# AUGUST'S SAINTS

## August 1 —

### The Holy Machabees

If you are somewhat surprised that the Church dedicates a feast day in honor of these saints of the Old Testament, we earnestly suggest that you have read aloud to the entire family the story of their heroic martyrdom as it is so graphically depicted in the seventh chapter of the second book of Machabees. Seven brothers and their heroic mother suffered horrifying deaths at the hands of a wicked king rather than disobey the law of God. Ask them to obtain for all Catholics perfect obedience to the laws of God.

## August 4 — St. Dominic

Almost eight hundred years ago a secular priest, while passing through the southern part of France, was deeply grieved at the ignorance of the people in matters of the true faith and at the widespread success of the Albigensian heresy. To counteract these evils he founded the famous Order of Preachers more commonly known as the Dominican Order. Although all are not called by God to preach His word as missionary priests, all of us are called and expected to preach Him through the example of an upright Christian life. Ask St. Dominic to obtain this grace for you.

## August 7 — St. Cajetan

With the future Pope Pius IV this ardent apostle of charity founded the Order of Theatines. He was so inflamed with the desire for the salvation of all men that he was appropriately named "Hunter of souls." Pray to this saint for the conversion of sinners and the salvation of the dying.

## August 12 — St. Clare

St. Francis of Assisi had for his contemporary and friend St. Clare, the foundress of the Poor Clares, also called



Mary is taken up into Heaven; the angels rejoice, praising and blessing the Lord

the Franciscan Nuns of the Second Order. The Poor Clares have for their special object, the imitation of the life of absolute poverty which Jesus Christ lived here on earth. Ask St. Clare to obtain for all of us an intense longing for heaven and detachment from all that is of this earth.

## August 15 — Assumption

As Christ's Ascension into heaven gloriously manifested His divine power, so the taking of Mary's body and soul into heaven proves her pre-eminence over all other creatures. Never forget that God never refuses any request which His Mother asks of Him. Ask Mary real earnestly for world peace.

## August 28 — St. Augustine

Behold God's answer to Monica's persevering prayer. Augustine, the object of his mother's eighteen years of fervent prayer and manifold sacrifices, had lived a sinful pagan life, embracing all manner of heresies and remaining a slave to his passions. Yet through his mother's prayers, God worked a miracle of grace and Augustine not only became converted but succeeded in reaching the heights of heroic sanctity. St. Ambrose baptized him and soon after Augustine was ordained a priest and later made Bishop of Hippo. He is the patron saint of our seminary here. Pray to him for the conversion of the Negro.

## Four P.M.

*(Continued from preceding page)*

body is carried to its final resting place. That is the only correct way to put a Catholic funeral "over big." Away, then, with superfluous trimmings you cannot afford, and, apart from real necessity, away with Catholic funerals at three or four P.M.



## White Catholic Laymen Speak Up for the Negro

*(Continued from page 149)*

vocational problems of the Negro. The social teaching of the Church as to the inviolable dignity of the human person is not qualified by conditions of race, creed or color. Its great outlines have been clearly stated by the Roman Pontiffs and by our Bishops as applying to all men without exception. The principles enunciated in these documents are based upon the universal and unchanging nature of man and the universal institution of the human family in its relation to the individual and to the community.

A deep and permanent conviction as to the shameful and sinfulness involved in the violation of these principles will, eventually, be engendered only through the acknowledgment of their foundation

in the revealed teachings of the Church concerning the universality of Christ's redemption, the unity and essential equality of all mankind in the Mystical Body of Christ.

As religiously minded laymen and as loyal citizens we commend these thoughts to the earnest attention of our fellow Catholics and fellow Americans.

## News from the Seminary

*(Continued from page 159)*

thers. The retreat began on Monday and lasted for the week. The missionaries were housed all over the Seminary, a large number finding quarters in the Major Seminary building. This year the retreat was a private one, with no retreat Master. During the week of spiritual exercises, the major seminarians served the retreatants' meals in the main dining room.

## NOVENA TO OUR MOTHER OF PERPETUAL HELP

**Held at St. Augustine's Seminary — September 1-9**

**Intention: For a Happy Death**

Dear Friends:

Just recently, a man knelt in the rear of our chapel at Sunday Mass. The celebrant had just given the last blessing and was finishing up the last Gospel, when suddenly the man keeled over, never again to see the dawn of an earthly day. His rosary dropped from his hands. He died praying the most beautiful prayers — the Mass and the Rosary. What a beautiful death!

This is just another incident confirming the fact that nobody knows the day or the hour when the Son of Man will come and require his life of him. It behooves us all, then, to be constantly prepared by vigilance and prayer — prayer for a happy death.

Whose death was more beautiful than Mary's? She died of love, surrounded by the

Apostles, priests of God. Who can deny that Angels assisted her in that extreme hour? The Apostles bore her body to its place of burial, but God would not let His holy one see corruption. Soon her body was taken to Heaven — to live in union with her soul forever. Mary's death was the envy of all, for it was really her birthday into eternity.

Let us frequently pray the Blessed Virgin Mary to gain for us by her all-powerful intercession a happy death — the birthday into eternal life.

REFUGE OF SINNERS, MOTHER OF THE AGONIZING, DO NOT ABANDON US IN THE HOUR OF OUR DEATH, BUT OBTAIN FOR US THE GRACE OF FINAL PERSEVERANCE. AMEN.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

**ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI**



## The Martyrs of Uganda

(Continued from page 152)

Charles Lwanga was most cruel, refined and planned. For, Senkole, a lieutenant in the army and a master at cruelty, had been assigned to torture him. Charles burnt bit by bit. His agony was excruciating. In the midst of these sufferings Senkole said:

"Pray to your God and see if he will save you from fire."

"Poor foolish man," replied the martyr, "you do not know what you are saying. Take care lest the God whom you insult cast you into the true fire that never dies."

"Good-bye, until we meet again, Lwanga," called the other martyr-pages to Charles.

"Until we meet again before the throne of *Katonda* (God)," he replied.

We do not know the exact number sacrificed by the cruelty of King Mwanga. Their number is usually said to be 130. Of some we know neither their names nor the details of their death; of others the data are not sufficient for canonization. Twenty-two, of whose martyrdom exact and undeniable evidence has been found, have been pronounced "Blessed" by the Church.

"A well which has many sources, never runs dry. When we are gone, others will come after us." These words of Blessed Bruno Serunkuma, another of the Uganda Martyrs, were fulfilled to the letter. All the witnesses during the process of beatification testified to the extraordinary spread of Christianity immediately after and even during the persecution. If Mwanga thought the massacre would deter others from embracing the Catholic Faith, he was

mistaken. For, within fifty years of the death of these Martyrs, the Christians in Uganda outnumbered the pagans.

## Reviewing the Mission Work

(Continued from page 155)

on Palm Sunday morning at the five o'clock Mass, almost 500 colored men making their Easter Holy Communion in Notre Dame Church, St. Martinville, La., a parish organized only four years ago. Many of these men had to walk from seven to eight miles on dusty country roads to church. What a stirring example of Faith! What a fine tribute to our colored priests!

More than 6,700 colored Catholics are under the pastoral care of our S.V. D. colored Fathers in the diocese of Lafayette. This fact alone, as Bishop Jeanmard so emphatically stated, is convincing proof that colored Catholics love and want their own priests as much as other racial groups do — indeed a vindication of the necessity of a Native Priesthood, so strongly advocated by the Holy Father.

All in all, the good S.V. D. missionaries are to be complimented on their successful work. They deserve our thanks for their incessant labor and sweat. They also are worthy of our prayers and financial support in the future. Indeed, due to the generous aid given by our benefactors and friends, especially by our zealous and mission-minded Bishops and by good and always kind Father Kramer of New York City, our S.V. D. Negro Missions are marching on to victory.

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Every Catholic child in a Catholic school from kindergarten to college.



## With our SVD Fathers on the Colored Missions

### Large Communion and Confirmation Classes

Lafayette, La. — A class of 96 children received their First Communion this year at the Church of the Immaculate Heart of Mary.

On Sunday, June 21, over 100 larger children and grown persons were confirmed by the Most Reverend Jules B. Jeanmard, D.D., Bishop of Lafayette.

### New Church Started

Yazoo City, Miss. — In May Father Peter DeBoer started building a church to add to the fast-growing St. Francis of Assisi Mission, of which he is the pastor. In 1940 Father DeBoer built the school; last year he built the convent, and this year he is building the church. The church is of brick and is nearing completion.

### Converts Baptized

Meridian, Miss. — Father Anthony Jacobs and his young assistant, Father Andrew Staricek, baptized 17 converts on Easter Sunday in St. Joseph's Church.

### Mouton Switch Chapel A-building

Mouton Switch, La. — The much talked-about chapel for the Catholics of Mouton Switch is at last beginning to take shape somewhere else besides in the mind of the pastor. Colored carpenters and workmen began clearing the ground

and laying the foundation in May. The new chapel, which is to be named in honor of St. John Vianney, will soon be ready for the dedication.

Father Anthony Bourges appreciates the financial help which the readers of ST. AUGUSTINE'S MESSENGER have so far given him. He reminds us, however, that his address is still Box 256, Lafayette, La., since St. John Vianney's Chapel is not yet paid for — not by a long shot.

### Graduation Time

On Pentecost Sunday, May 24, Father Richard Winters, professor at St. Augustine's Seminary, delivered the address at the graduation exercises of Randolph Public High School in Pass Christian, Miss. This was the first time a colored priest had ever spoken at any commencement exercises in Pass Christian.

During the following week Father Anthony Bourges of Lafayette delivered the commencement address at St. Mary's High School in Vicksburg, Miss., where there were 18 graduates.

Father Clarence Howard was invited to speak at the closing exercises of the public school in Pearlinton, Miss., in April. On Pentecost Sunday Father Howard sang the High Mass and preached the Baccalaureate sermon at graduation exercises for 92 graduates of Xavier High School in the Church of the Blessed Sacrament, New Orleans, La.



**PAUSING FOR  
A CUP OF COFFEE,**  
these two carpenters re-  
fresh themselves while  
making ready the foun-  
dation for the St. John  
Vianney's Chapel in  
Mouton Switch, La. Fa-  
ther John Bowman likes  
coffee, too, n'est-ce pas?



On the following Tuesday evening, May 26, Father Howard spoke at the graduation of 13 high school students at St. Rose de Lima School, Bay St. Louis, Miss. On the following Monday evening, June 1, Father delivered the commencement address at St. Mary's Academy, New Orleans, La., where 42 young ladies graduated from high school.

During Vocation Week, May 17-23, Father Howard was invited to speak on "The Negro Missions" to the students of Mount Carmel Academy in New Orleans. This was the second time Father had been invited to address the Mount Carmel students on the subject of the Negro Race, and the students' reaction to the talks was most favorable.

### **FLASH!**

It has been announced that Father John Bowman, assistant pastor of Immaculate Heart of Mary Church, Lafayette, La., and Father Joseph Garrity, professor at St. Augustine's Seminary, are to join the U.S. Army and Navy as chaplains. Father Garrity, who has already passed the required examinations, is awaiting his commission as a naval chaplain. Fa-

ther Bowman, who has just applied, will be the first Negro Catholic chaplain in the Army.

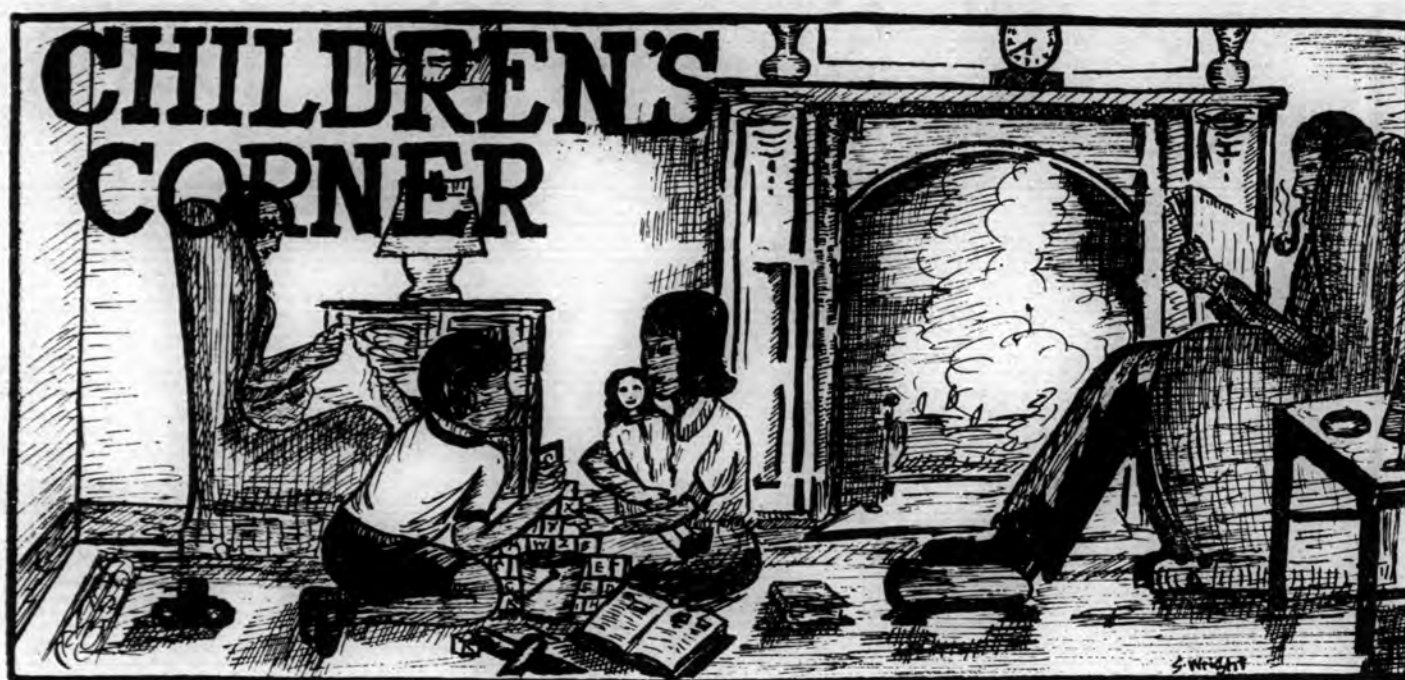
### **New Superior of the Josephites**

Just as we were getting ready to send our final proofs to press, we received the news that the Rev. Edward V. Casserly, S.S.J., pastor of Corpus Christi Church in New Orleans, La., has been elected Superior General of St. Joseph's Society of the Sacred Heart at the general chapter held in Washington, D. C., the first week of July.

The Josephites, as the Fathers are popularly known, number 165 priests who devote their lives exclusively to the work of the Negro Apostolate here in the United States. They care for 83,987 colored Catholics in 108 missions scattered throughout 12 States.

Father Casserly, now 20 years a priest, succeeds the Very Rev. Louis Pastorelli, S.S.J., superior of the Josephites for 24 years.

Our sincere congratulations to Father Casserly on his election, and our best wishes to him and all the Josephite Fathers for the successful continuation and expansion of their zealous mission work.



My dear Boys and Girls:

On the fifteenth of this month we are going to celebrate the lovely Feast of the Assumption of our Blessed Mother, the day on which she was taken up into Heaven with her body and soul — carried by the Angels to be crowned by her Divine Son Jesus as the Mother-Queen of Heaven.

The Feast of the Assumption falls on a Saturday this year; which means that on that particular Saturday you must go to Mass just like on Sunday, because the Feast of the Assumption is a holy day of obligation. It would be nice if all of you would receive Holy Communion on that day and pray hard for this awful war to stop very, very soon. Ask the Blessed Mother to pray for all those mothers whose sons are in the war.

#### MY MAIL BAG

Dear Father Howard: — I guess you don't know how happy I was when I received the **MESSENGER** saying that I had won in the Autobiography Contest.

I have read the **MESSENGER**. It is a very interesting little book. Best of all I liked the cartoon on page 71 which was drawn by Paul Haacke, Covington, Ky. Another item I like best is "Hail, the New Chief!" Altogether I must say the **MESSENGER** is a nice book for children and also grown-ups.

I am sincerely thankful for the **MESSENGER**, which I will get free for a year.  
Yours sincerely,

Robert Bretz, age 11

1443 E. Clay St., Decatur, Ill.

That's a fine letter, Robert. I am glad  
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that you like the **MESSENGER** so much, and I hope that you will write again soon.

Dear Father Howard: — I really enjoy reading the **ST. AUGUSTINE'S MESSENGER** that you send my daddy every month. My daddy and Aunt Felicia are sick. I hope you will remember them in your prayers and the Masses you say. He is a 4th degree member of the Knights of Peter Claver. He also enjoys reading the **MESSENGER**. The first thing that I read is the **CHILDREN'S CORNER**. I attend St. Francis Xavier's School. May God bless you.  
Your friend,

Melba Dugay, Grade 7  
Baton Rouge, La.

I am very sorry to learn of the illness of your father and aunt, but I will pray for them. But, Melba, you forgot to send your address. You'll do it the next time you write, won't you?

Dear Father Howard: — I am sending a copy of a poem I composed. I hope you'll like it and publish it in the **MESSENGER**.

I enjoy reading the **ST. AUGUSTINE'S MESSENGER**. Sister lets us read them. This is my last year in school and I tried to make it my best. Next school term I think I will have to go to a public school, although I do not want to go.

Father, may I ask you to remember me in your prayers sometimes, please? I have been a Catholic 8 years.

God bless you and the work you are doing. Sincerely yours,

Louis McCaskill, Jr., age 14  
180 10th St., Apalachicola, Fla.

You wrote a very nice poem, Louis, and I will try to get it into the very next **MESSENGER**. There's not enough space this time. Even though there is no Catholic high school in Apalachicola and you may have to



## ST. AUGUSTINE'S MESSENGER

attend the public high school, always try to remain a faithful Catholic, going to Mass and Communion regularly, doing the good things and shunning the evil things. Write again and let me know how you are making out.

### AUTOBIOGRAPHY CONTEST

My goodness sakes alive! There are just SO many Autobiographies coming in that I cannot possibly publish them all. But wait a minute Boys and Girls, don't get discouraged! I am still going to keep my promise of giving a prize to all who send in good Autobiographies. ALL the Autobiographies will not be published, just the very, very best ones. But the names of those who send in good Autobiographies will be published, too, and each one will get a year's FREE subscription to the MESSENGER. So whether your whole Autobiography is printed or just your name is printed, you will know that you are a WINNER! Here are the winners for this month:

#### My Autobiography

Billy Yoder, age 11  
1637 East Wood Street  
Decatur, Illinois

Being born three months after the death of a five and a half year old brother, I was a most welcome baby. According to my mother, even my crying made our home a brighter place.

From records kept by mother, I learned that I was born in Saint Mary's Hospital, Saturday, March 15, 1930. My first words were, "See that?" I walked alone at eight months, also turned on the radio and tried to dance to the music. I could talk very plain at fourteen months, as the passersby along our porch soon found out, for I was a very friendly little chap. I could tell my name, address, and where my daddy worked.

Climbing seemed to be my second nature. I learned to roller skate at three years. I knew the Alphabet and could name them at sight.

School time came. I started in St. James' School in September, 1936. The most sacred memory of these first years is the happy day of my First Holy Communion. At the present time I am in the Sixth Grade and have passed every year.

#### My Autobiography

Barbara Walmsley, age 11  
245 South Crea Street  
Decatur, Illinois

It was quite a pleasure to the Walmsley home when I was born. I was especially a treat to my mother who had always longed

for a little girl. But my father seemed more interested in my brother who happened to be older than I. Of course I know not much of my earlier life, but I am told by my parents that at my first birthday I was placed in the center of the table and enjoyed the cake which I ate from my fingers that had been plunged into the cake. I was quite a talented child in walking and talking.

While very small we visited Oklahoma, but I can not remember anything of the occasion for I was still a very young lassie. Before I knew it I was trotting off to school.

I attended St. James' School and loved my first grade teacher, Sister Basil. In the first grade I was kept home a great part of the year due to a fracture in my right leg. Soon I was well again and I returned to school where I became very attached to my cousin, Ruthie, and a classmate, Helen. I have noticed that these loyal children have stuck with me through thick and thin.

I made my First Holy Communion in the second grade and this was the happiest happening of my life.

Many times during my vacations we visited the farms of my mother's relations. I took a great interest in the many animals I saw on these farms. At one time I had owned a pony and cart. My greatest pleasure was to horseback ride and to drive a buggy. Therefore you can see why I was especially interested in horses. Other favorite pastimes of mine were visiting zoos and fairs in which I could study the habits of animals.

My greatest ambition is to be a secretary or a stenographer. I am determined to realize this ambition even if I have to start at a very low position, I will be glad to work up to a higher position for God. But I am sure that my Father in Heaven will show me what path in life He wants me to follow.

#### My Autobiography

Shirley Lannigan, age 14  
245 Pershing Avenue  
Covington, Kentucky

I am fourteen years old and in the eighth grade of St. Aloysius School.

There are six children in our family, including myself. I have three sisters and two brothers. Naturally we are all very fond of each other.

Well, I guess my hobbies are not very odd, but I should like to tell you about them. I have a hobby of collecting holy pictures. I still have some holy pictures

## ST. AUGUSTINE'S MESSENGER

that I received in the first grade. I also have a hobby of writing letters. I am very fond of pen pals.

In school my favorite study is hygiene. Another one that I like very much is spelling. I find that grammar and arithmetic are hard for me. But our Sister always explains them very clearly. That makes it easier for me to understand.

My favorite sports are swimming and skating.

My earliest recollections are of my mother putting my hair up in curls one night. I think it was Christmas Eve. I did not want to sleep with the curls on my head. But my mother told me that I should go to bed and Santa Claus would come and see my pretty curls. This must have convinced me because I slept with the curls that night.

I remember a very unpleasant experience which occurred when I lived on Main Street. We lived on the third floor and the large awning on the store below had caught on fire and large flames were shooting up past our windows. We had to get out of our house about two o'clock in the morning. It was believed that the fire was caused by a lit cigarette which had been tossed from the second story window. The building was not damaged but the awning was burnt to ashes. I feel that I shall never forget this.

My present ambition is to be a designer for women's clothes.

Now, here are the names of those boys and girls who sent in good Autobiographies also, but which, for lack of space, can't be published. Each of these boys and girls will receive the MESSENGER free, too:

**Eugene Meers**, age 11, 1424 E. Whitmer St., Decatur, Ill.

**Jack Bretz**, age 12, 1028 S. Webster, Decatur, Ill.

**Mary Frances Heynen**, age 11, 852 S. Illinois, Decatur, Ill.

**Agnes Mae Fleckenstein**, age 12, 1025 S. Maffit St., Decatur, Ill.

**Ethel Frances Parkes**, age 11, 115 N. Illinois St., Decatur, Ill.

**Norman Koehner**, age 11, 1414 E. Whitmer St., Decatur, Ill.

**Alice O'Mary**, age 11, 618 W. Wood St., Decatur, Ill.

**Melvin Brankamp**, age 14, 618 Main St., Covington, Ky.

**Joseph Stander**, age 13, 844 Philadelphia St., Covington, Ky.

**Anthony Wardia**, age 15, Covington, Ky.  
**Robert Hampe**, age 13, Covington, Ky.

(These last two, Anthony and Robert, will not be able to get their copies of the MESSENGER until they send their addresses.)

### GOOD MOVIE CLUB

During vacation when you have more time to go to the movies, you members of the GOOD MOVIE CLUB should try to find

out if a particular picture is a good one before becoming all enthused over seeing it. To help you, here are the names of some more good movies in CLASS A — SECTION 1:

**Arizona Gang Busters**  
**Arkansas Judge**  
**Adventures in Washington**  
**Andy Hardy's Private Secretary**  
**Atlantic Convoy**  
**Bury Me Not on the Lone Prairie**  
**Back in the Saddle**  
**Billy the Kid**  
**Billy the Kid's Fighting Pals**  
**Blondie in Society**  
**Border Vigilantes**  
**Babes on Broadway**  
**Blondie Goes to College**  
**In Old California**  
**Jesse James, Jr.**  
**Kid Glove Killer**  
**Lone Rider and the Bandit**  
**Law of the Timber**  
**Rolling Down the Great Divide**  
**Strictly in the Groove**  
**Tramp, Tramp, Tramp**  
**Tarzan's New York Adventure**

Get out your Good Movie Book and write them in it. Now listen to what some of the boys and girls say about the GOOD MOVIE CLUB:

**Charlie Robinson**: "I am very glad to join the Good Movie Club because most of the movies here are not proper for children or grown-up people."

**Madeline Travis**: "It will make me a better girl if I don't see shows that aren't proper. If you go to an unfit movie, you may come back and spread what it was about to others."

**Mildred Woods**: "Some of these shows make you very bad."

**Alberta Budke**: "I think the Good Movie Club is wonderful. I will mention it to some of my Catholic friends."

**Eugene Rabe**: "It is just about the best idea I heard for a long time. You sure can include me as one of your loyal members."

**Mary Gausepohl**: "I think every one will enjoy the decent pictures better than the kind that may lead us into sin."

**Dorothy Schewe**: "I hope you will receive many letters from children joining this club."

**Frank Battee**: "So many movies I have been going to are on the C list. Now when a movie comes, I look on the list first; if it is not on the good list, I won't go."

**MORE MEMBERS**: Loraine Mai, La Verne Borg, Richard Wiener, Jo Ann Albers, Rosa Jane Hardy, Steve Howard, Nadinola Childress, Mable Smith, Gerlyn Robinson, Joanne Brungs, George Talbert, Jean Whitson, Mary Gregory, Eugene Lankheit, Robert Hampe, Loraine Grefer, Dorothy Eilerman, Shirley Lannigan, Donald Ernst, Marian Middendorf.

And now, have an enjoyable vacation and help the Colored Missions by your prayers. Slip in an extra one for me sometimes.

FATHER HOWARD, S.V.D.  
Bay Saint Louis, Miss.



## *A Letter from Camp —*

"Dear Father:

I am writing to you in regard to St. Augustine's Messenger which I have been getting since I have been in Camp.

I have enjoyed reading it very much. It helps me to keep up my duties as a Catholic in the service of our country, no matter where I may be.

My address has been changed, and I would like to have you send the Messenger to me at this camp. Thanks for your trouble.

May God bless you and your wonderful work in His service at the Seminary and on the missions.

I remain yours,

Pvt. Randall T. McCall  
Co. D--386th Engineers"



PRIVATE McCALL IS ONLY ONE OF MANY OF OUR BOYS IN THE ARMED FORCES WHO ARE RECEIVING ST. AUGUSTINE'S MESSENGER REGULARLY EVERY MONTH.

THERE ARE OTHERS WHO WOULD BE GLAD TO RECEIVE THIS MONTHLY CATHOLIC MAGAZINE.

WON'T YOU SUBSCRIBE FOR AT LEAST TWO OF THEM?

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BAY SAINT LOUIS, MISS.

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ESSENGER

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SEPTEMBER, 1942

Postmaster: See inside cover



BISHOP JEANMARD OF LAFAYETTE DEDICATES MOUTON SWITCH CHAPEL  
In spite of mud and rain hundreds of Colored Catholics turned out



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THE OBJECT OF THE

## MISSION MASS LEAGUE

is to give the Faithful an opportunity to assist in the mission work of the Society of the Divine Word by prayer and almsgiving and thus to have a share in the good works of the Society.

ANNUAL MEMBERSHIP — \$1.00

PERPETUAL MEMBERSHIP — \$25.00

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*Members share* 1) in three Holy Masses said every day — one for the living members, one for the deceased members, and one for the conversion of the heathens; 2) in the Masses, Communions, Prayers, good works and Missionary Labors of the priests, Brothers and seminarians of the Society of the Divine Word.

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St. Augustine's Seminary

Bay Saint Louis, Miss.

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 Bay Saint Louis, Mississippi



# MESSENGER

## ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XX

SEPTEMBER, 1942

Number 8

## NEGRO CATHOLIC BOARDING SCHOOLS

This month thousands of schools will reopen and millions of children in this country alone will file into the classroom. Over 2,500,000 of these children will enter Catholic schools.

According to the regulations of the Church Law (Canon 1374) and the instructions of the Holy See, Catholic children should be sent to Catholic schools whenever possible; this refers to ALL Catholic children.

There are 245 Catholic schools for Negro pupils in the United States. Most of these are grammar schools and high schools accommodating day pupils only. However, there are some Negro parents who wish to send their children to a Catholic boarding school; and on the other hand there are advanced colored students who would like to enter a Catholic college. For the convenient information of these, and all others who are interested, we list the following Negro Catholic colleges and boarding schools.

*Xavier University*, New Orleans, La.  
*Colored Catholic College of Oklahoma*, Guthrie, Okla.

*St. Mary's Infirmary School of Nursing*, 1536 Papin St., St. Louis, Mo.

Besides these, there are 59 other Catholic colleges and universities, among them the Catholic University in Washington, which will admit Negro students.

*St. Benedict the Moor Institute*, 1004 N. Tenth St., Milwaukee, Wis. 8 grades and high school.

*St. Emma's Industrial and Agricultural Institute* (boys), Rock Castle, Va. High school.

*St. Frances' Academy* (girls), 501 E. Chase St., Baltimore, Md. 5th grade up and high school.

*St. Francis de Sales High School* (girls), Rock Castle, Va.

*Holy Rosary Institute* (girls), Box 591, Lafayette, La. 7 grades and high school.

*Illinois Technical School* (girls), 4910 Prairie Ave., Chicago, Ill. Grade school.

*St. Mary's Academy* (girls), 717 Orleans St., New Orleans, La. 7 grades and high school.

*St. Peter's Academy* (girls), 2907 Cochran St., Dallas, Tex. 8 grades and high school.

*St. Peter's School*, Chastang, Ala. 8 grades and high school.

*St. Peter Claver's Academy* (girls), 203 Nolan St., San Antonio, Tex. 8 grades and high school.

*St. Rita's Academy* (girls), 4650 S. Broadway, St. Louis, Mo. 5th grade up and high school.



## FIRST NEGRO CATHOLIC ARMY CHAPLAIN

Rev. John W. Bowman, S.V. D., Negro priest of the Society of the Divine Word, was commissioned first lieutenant in the United States Army August 4 and sent to the Chaplains' Training School at Harvard University, Cambridge, Mass. There are 125 Negro chaplains in the Army, but Father Bowman is the only Catholic priest among them.

Born March 16, 1908, in Washington, D.C., Father Bowman is the thirteenth of 14 children of two fervent Maryland Catholics, Mr. and Mrs. Francis Bowman, who are members of Our Lady of Perpetual Help Parish in Washington.

Father Bowman entered St. Augustine's Seminary, Bay Saint Louis, Miss., in September, 1926. Graduating from the college department in 1931, he entered the novitiate of the Society of the Divine Word at East Troy, Wis. Two years later he returned to St. Augustine's Seminary to take up his philosophical and theological studies.

On January 6, 1939, together with two other colored priests and a white priest, he was ordained to the priesthood in Bay Saint Louis by the Most Rev. Richard O. Gerow, D.D., Bishop of Natchez.

Father Bowman's first appointment was that of assistant at St. Benedict the Moor's Church in Dudson, La. Transferred just last year to the Church of the Immaculate Heart of Mary, Lafayette, La., he set about organizing a mission in Mouton Switch, a settlement of colored Catholics about five miles from Lafayette. The new mission chapel was just completed and dedicated in July (*see following page*), and Fa-



Lieutenant John W. Bowman, S.V. D.

ther Bowman had the happiness of celebrating the first Holy Mass in it before receiving his commission in the Army.

Waiving the regular 14-day furlough usually granted, Father Bowman left Lafayette August 8 arriving August 10 at Harvard where newly appointed chaplains take courses in chaplain duties and administration, in the organization of the Army and other military subjects. Upon the completion of this course, Father Bowman will receive his first assignment with troops.

Besides Father Bowman, the Society of the Divine Word has released four of its white priests for active service in the Chaplains' Corps of this country's armed forces. Fathers Charles Erb, S.V. D., and Henry Marusa, S.V. D., are chaplains in the Army. Father Gerald Rabe, S.V. D., has applied for a naval chaplaincy, while Father Joseph Garrity, S.V. D., professor at St. Augustine's Seminary last year, has been commissioned lieutenant junior grade in the Navy, and is now attending the Chaplains' Training School at the Naval Operating Base, Norfolk, Va.





St. John Vianney Chapel, Mouton Switch, La., and some of the parishioners

## A YEAR AND A DAY

JOHN W. BOWMAN, S.V. D.

- New St. John Vianney Chapel
- Dedicated in Mouton Switch

The truth of that homely saying, "Great oaks from little acorns grow," finds a splendid exemplification in the progress and development of Mouton Switch, the promising new mission of the Divine Word Missionaries in the Diocese of Lafayette, Louisiana. Little did the first Fathers realize, when they began the teaching of catechism there seven years ago, that Mouton Switch would develop so quickly to the point where it would be necessary to construct a chapel there. Still less did the people themselves realize that a year and a day after the first Mass was offered up in a private house they would see a new house of worship being constructed before their very eyes. This

is what has actually taken place at the Mouton Switch mission.

Mission enterprises in rural areas of the South are mostly of a kind. Certain it is that they follow a common pattern. Much tact and great prudence must be exercised in the beginning in deciding on a centrally located place, and yet, on one which meets every requirement for so sublime a work as the teaching of Catholic doctrine and the preaching of the Word of God. But the S.V. D. Fathers found such a place in the home of Mr. and Mrs. Edmund Babineaux, sharecroppers of Mrs. David Martin, who later gave the land on which the new chapel is built. And so without much ado the work was started. The years fol-



## ST. AUGUSTINE'S MESSENGER

lowing this first move were conspicuous only for the regularity with which the Fathers visited the mission. Twice a week for months on end the Fathers went there to teach the sublime truths of religion to little groups of illiterate and extremely bashful children. And yet how far these same children have been brought! Indeed, the retrospect is far from depressing from any point of view.

On Sunday, May 18, 1941, the fifth Sunday after Easter, Father Royal Leo Woods, S.V.D., who then took care of the mission, offered up the first Mass in the private house which served as chapel until the new chapel was built. Father Woods began his remarks on that occasion by saying: "This is a happy day to have Holy Mass said in Mouton Switch." But happier days were in store for them, those days when the foundation was laid and when the beautiful little chapel was blessed.

With the coming of the summer

months the annual census was taken, the priest meanwhile feeling the pulse of the ones concerned with regard to the proposed chapel. It was not long before he was reassured of their desire to have a chapel of their own. Modest though their mites generally were, I met with not one refusal.

Two months later His Excellency, the Most Reverend Bishop Jeanmard, extended the boundaries of our parish in order to give Mouton Switch a large field of activity. The new limits were announced to the people on November 30, 1941, with the natural result that there was a marked increase in the attendance at Mass thereafter.

Since August 3, 1941, the number of those who visited the house-chapel averaged more than 130 each Sunday. During this first year there were more than 7,000 Mass attendances and over 1,400 Communion in the two little rooms which served as a temporary chapel. What an immense amount of good



**FATHER BOWMAN SAYING THE MASS AT THE DEDICATION OF THE CHAPEL**  
The altar is the gift of Rev. George Hanks, S.S.J., of Crowley, La. The new chapel is still in need of an organ and of statues of the Blessed Mother, St. Joseph and the patron, St. John Vianney



## ST. AUGUSTINE'S MESSENGER



PEOPLE CAME TO THE DEDICATION IN "UP-TO-DATE" CONVEYANCES

has been accomplished already, the kind of good that has lasting values!

Though Mass was said in a house with all the attendant inconveniences, yet for all that the services were edifying in their simplicity and the depth of faith that accompanied them. The children were painstakingly taught several hymns for the various seasons of the year, and they sang these with gusto as only country children can sing. Among the hymns taught are three hymns in French. One of these, "*Je Suis Chretien*" ("I am a Christian"), the older people have known since their childhood days and reminiscently they, too, join in the chorus. These hymns have stood us in good stead on special occasions. They added not a little to the services when 46 little innocent ones received their First Holy Communion on Ascension Thursday in the house-

chapel. This glorious ceremony was certainly an additional source of blessing to that house and its occupants.

One week later 34 other children from Mouton Switch received Solemn Communion in the parish church in Lafayette. About a month later 32 persons received the Sacrament of Confirmation. Fitting hymns were sung on all these occasions.

A year and a day after the first Mass was offered in Mouton Switch the foundation for the new church was made. And thus it was with a background of an encouraging array of facts and figures that we gathered around our beloved Bishop, the Most Reverend Jules B. Jeanmard, D.D., of Lafayette, Louisiana, on July 5, to participate in the blessing of the new chapel, which was placed under the patronage of Saint John

★

The private home in Mouton Switch where Mass was said each Sunday for a year before the new chapel was built





## ST. AUGUSTINE'S MESSENGER

Vianney, the saintly parish priest of the little town of Ars in France.

Present also at the dedication were the Chancellor, the Right Rev. Monsignor John A. Vigliero; the Vice-Chancellor, Rev. Clifford Gaudin; the Provincial of the Society of the Divine Word, Very Rev. Joseph F. Eckert, S.V. D.; the pastor of St. Paul's Church in Lafayette, Rev. John J. McGlade, C.S.Sp.; and the pastor of Immaculate Heart of Mary Church to which the chapel at Mouton Switch is attached, Rev. Anthony Bourges, S.V. D.

The Mother General of the Sisters of the Holy Family, Mother Mary Elizabeth, who donated the vestments and altar linens for the new chapel, was present with three of her Sisters. A delegation of Fourth Degree Knights of St. Peter Claver served as a guard of honor to the Bishop.

In spite of a drizzling rain about 500 people braved the inclement weather to come out for the dedication ceremony. *One hundred and eighty-five persons received Holy Communion during the Mass.* What an edifying spectacle that was!

The Bishop preached a beautiful sermon in French, explaining in a simple, understandable way how this little church was the house of God and the gate of Heaven. The people were very attentive and enjoyed this spiritual treat. Bishop Jeanmard expressed his gratitude to all the benefactors who made the new St. John Vianney Chapel possible, and especially to Mrs. David Martin who gave the property in memory of her deceased husband. The Bishop did but express the sentiments of

the people of Mouton Switch and the priest in charge. The charity of these good benefactors will never be forgotten. We pray the blessing of Almighty God through the intercession of St. John Vianney to come down upon them. Indeed, thrice blessed be all those who, by their charitable contributions, have helped to transform Mouton Switch in one year and a day from the mere railroad siding that it was, into the center of religious life that it is today.

★

### Catholic Chaplains

There are over 1,100 Catholic priests serving as chaplains in the Army and Navy of the United States. Very Rev. Msgr. Wm. R. Arnold is Chief of Chaplains in the Army with the rank of Brigadier General.

★

### O Jesus, from Thy Sacred Heart

Arthur C. Winters, S.V. D.

O Jesus, from Thy Sacred Heart,  
Grant that my heart may never  
In bitterest illusion part,  
Or ties of friendship sever.

O Jesus, though the narrow road  
Is edged with shades of sorrow,  
Help me to bear the present load  
Into the bright tomorrow.

Though falsehood may befog the mind  
With its appalling curtain,  
In Thy Heart modest truth we find,  
And light for things uncertain.

O Sacred Heart, my heart in Thee,  
Shall strike love's deepest aching —  
Approach with keen facility  
Its highest point of breaknig.

O Jesus, from Thy Sacred Heart,  
Grant that my heart may never  
In sorest tribulation part,  
But stay and live forever.



# BARTHÉ, THE SCULPTOR

MAXINE A. WILLIAMS, S.V. D.

## ● Catholic Negro Artist Receiving Recognition

Sculpture is fine art, and a very high and noble kind of art. It is no mere dabbling in mud or plastic earth, with the hope that by some good piece of fortune a thing of worth or beauty may emerge. Still less does it mean a few "dexterous" jabs at a marble block with hammer and chisel, as the monumental works of atrocity of Epstein would seem to have us believe! No, it is more than that. A true, genuine piece of sculpture represents talent, often genius, and skill, and thought and work. The *Clay Club Gallery* of New York (April, 1940) realized this when it wrote: "Sculpture presents greater technical difficulties than almost any form of art. Much skill and energy are required to bridge the gap between conception and final execution. Technical accomplishment, as well as creative instinct, is essential."

It is with the above data in mind that we wish to make a brief appraisal of a modern sculptor. This present-day Phidias is a member of the Negro group. Richmond Barthé, the sculptor in question, has long been recognized by his own people, critics as well as lay, as the most prominent and most promising of the younger set of Negro sculptors. There is no doubting it, he is a great sculptor. Therefore, we haven't been surprised that our Negro press and Negro voices have widely and consistently acclaimed his masterly ability and merit. For instance, it was away back in 1932 that *Oppor-*



**RICHMOND BARTHÉ**

PHOTO BY HOGAN

*tunity* magazine published the following:

"In the city of New York his [Barthé's] work has been hailed by critics almost without exception in superlative terms of praise. In an incredibly short space of time he has received artistic recognition on the basis of comparative merit — not of race. He dislikes the standards which are less than universal, and invites judgment on the basis of achievement alone."

This citation amply demonstrates the fact that Barthé has been the recipient of lavish praise and recognition, and likewise that neither the artist himself nor his critics have sought to limit his sphere of activity only to his own racial group. The



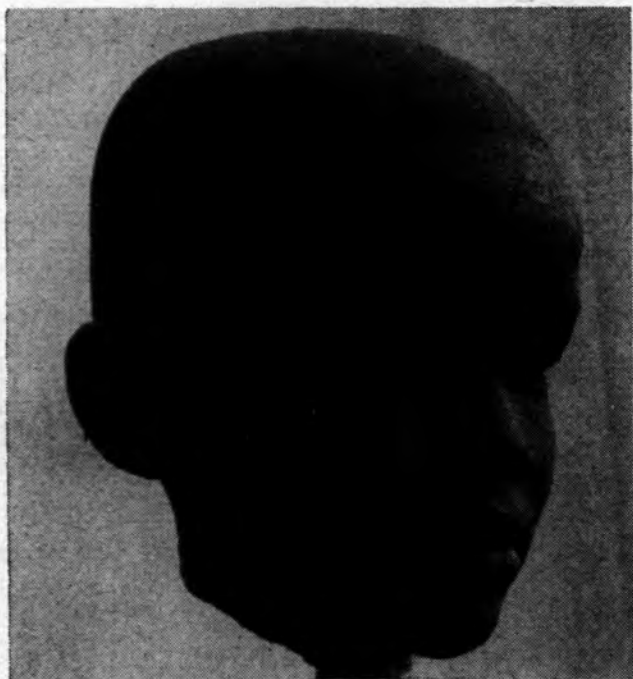
## ST. AUGUSTINE'S MESSENGER

outlook of the artist is truly universal, truly large and broadminded. Listen to his answer given to Amy McKenzie (for the *Interracial Review*, August, 1939):

"What relation, in your opinion, exists between art and race?"

His response: "Art is not racial. For me there is no Negro Art — only art. I have not limited myself to Negro subjects. It makes no difference in my approach to the subject whether I am to model a Scandinavian or an African dancer. For instance, I selected a young Negro as my model for the marble head "Jimmie," because of his peculiarly engaging smile. If he had been white, and had had the *same smile*, I'd have chosen him just as readily."

This broad attitude of the artist was driven home to the writer recently in a personal chat with the sculptor. Being shown one photograph after another of his innumerable works, a certain one struck my attention. There was very little of the unusual about it. And that was



BARTHÉ'S "JULIUS"

PHOTO BY M. SMITH



BARTHÉ'S ST. JOHN THE BAPTIST

PHOTO BY M. SMITH

precisely what prompted me to inquire of the artist:

"What was it that led you to the execution of this piece?"

"Oh, he's my grocery boy," was the prompt reply.

I peered again at the Caucasian features of the subject.

"If you notice," he elucidated, "he has truly classical features. It was that which motivated me in bringing that bust into being."

Which is but another exemplification of the artist's universal stand: "For me, there is only art."

Barthé has been rewarded with just the sort of recognition he desires — "on the basis of achievement alone." It was in this strain that the *Standard Star* made the following unqualified statement of him:

"Richmond Barthé is considered among the greatest of contemporary sculptors."

And in the same tenor, the well-known magazine, *Opportunity*, spoke out recently: "He is perhaps



## ST. AUGUSTINE'S MESSENGER

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The sculptor's latest acclaim in the world of art was his obtaining of a Guggenheim Fellowship last year. This amounted to \$2,000, and enabled him to continue his work in creative sculpture. The submission of the marble head of Jimmie Daniels, and "The Boy with the Flute," won this latest distinction for him. He was chosen with 72 others, out of 1,700 contestants.

One of his very latest substantial commissions was to execute a memorial to the late James Weldon Johnson, famous Negro writer and

educator, to be placed in one of New York's famous parks.

"Another wish of his is to do religious work. His interest in the revelation of spiritual content through physical effects leads in that direction. He is a Roman Catholic, and understands the problems presented, and wants to participate in the finding of a remedy for the renovation of religious art. He is anxious to emphasize the personal charm of Christ and His great popularity during His human life. . . . He has great plans for the next twenty-five years, and is not ashamed to cast his burden on the Lord" (*Parnassus*).

Richmond Barthé has repeatedly expressed the same sentiments to the writer, and it is with pleasure that I recall the eloquence to which the sculptor rises when speaking of the Divine Master, and his lofty ideas concerning Him. Some day, no doubt, we shall have this "Bartheistic" idea of the God-Man carved into beautiful marble, and I for one impatiently await the day.



## Unchristian and Unpatriotic

*In the matter of race relations our present attitudes leave much to be desired. It would not be fair, however, to ascribe to malice the discriminations which we find in the Southern States. In some instances racial attitudes must be attributed to an old tradition which is now outmoded and ought to be discarded. In other instances the unchristian treatment of Negroes and Mexicans must be attributed to ignorance and stupidity. Those who discriminate are not, as a rule, prompted by malice; it*

*is just a lack of understanding of the brotherhood of man.*

*At this time, when our country needs all its manpower, it is not only unchristian, but unpatriotic to deny employment to a man because his skin is darker than ours. If democracy means anything, it means that all citizens are equal before the law.*

Archbishop Robert Lucey of San Antonio, at Annual Brotherhood Luncheon, May, 1942

## ST. AUGUSTINE'S MESSENGER

outlook of the artist is truly universal, truly large and broadminded. Listen to his answer given to Amy McKenzie (for the *Interracial Review*, August, 1939):

"What relation, in your opinion, exists between art and race?"

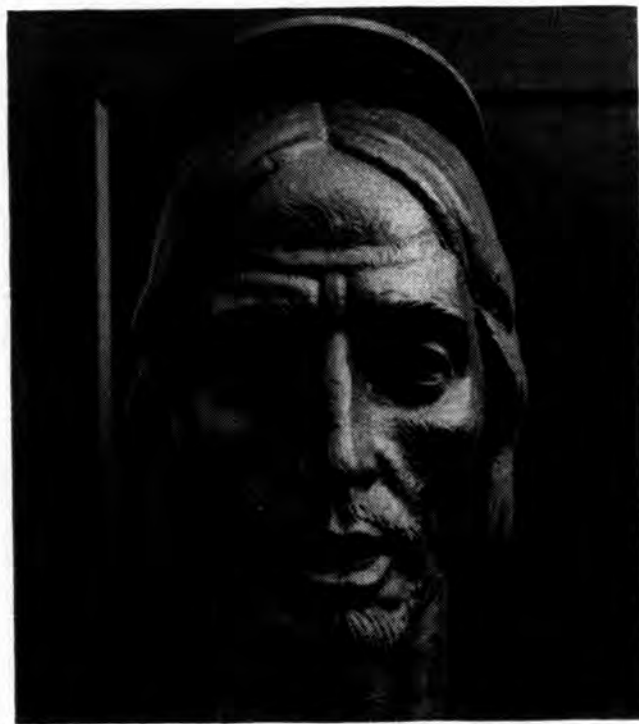
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Archbishop Robert Lucey of San Antonio, at Annual Brotherhood Luncheon, May, 1942



FATHER WILLIS DARLING, C.M., AND SOME OF HIS "DARLINGS" preparing to sing over the loudspeakers at one of the Motor Mission services

## CAPERING AROUND THE CAPE

CLARENCE J. HOWARD, S.V. D.

- Caught Between a Heat Wave and a Flood
- A Missionary Gets All Wet — with Sweat

No wonder the town of Cape Girardeau, Missouri, was flabbergasted. Who wouldn't be? What with a flock of Motor Missioners street-preaching in the North end of town, a Negro Catholic priest "church-preaching" in the South end of town, a flooding river almost surrounding the town, and a heat wave all over the town! Cape Girardeau-ans lived through that hectic week, but they'll never be the same — or will they?

Founded in 1793 by Louis Lormier, a French Canadian, Cape Girardeau today has a population of nearly 20,000, of whom a little over 2,000 are Catholics.

The Negro inhabitants number about 1,500. Cape Girardeau is a sort of stop-off place for colored

migrants from the South on their way to St. Louis, Chicago and Detroit. However, the Cape's chief industries — a cement plant, a lumber mill, an electrical appliance works and a shoe factory — do not offer much in the way of employment for Negroes, except the usual porter-janitor jobs. Most of those who are working are employed in domestic service and at very low wages.

Two years ago a little mission church was built in a predominantly colored section of the town. Today Holy Family Mission has a membership of about 60 colored Catholics, the majority of whom are converts. This month for the first time the zealous and beloved pastor, Father Willis F. Darling, C.M., is



## ST. AUGUSTINE'S MESSENGER

opening a school in the church basement with two Sisters of Loretto as teachers.

I was invited by Father Darling to preach a mission in Holy Family Church from June 28 to July 5, and that was some week for the Cape! Three of the Vincentian Motor Missioners, who travel around in auto trailers explaining the Catholic Religion to the man in the street, were in town bombarding the inhabitants with hard facts. A Baptist minister was holding a ten-day revival. I was preaching morning and night to all who would listen, non-Catholics as well as Catholics. At the same time the Mississippi River was rising and raging till finally it overflowed its banks, driving people from their homes and coming to within a block of Holy Family Church. And to top it all, a baby heat wave moved in on the city while the sun bore down like nobody's business.

Never shall I forget that first night of the mission. There I stood, preaching and melting before a wilt-

ing congregation. Big drops of perspiration rolled down my face and plopped on the floor. When the services were over, my clothes, including my cassock, were all but drenched with perspiration.

The pastor took pity on me and for the next night's services procured a small electric fan which I placed on the floor of the sanctuary and pointed in my general direction. Everything went along fine until, in the middle of my sermon, one of the little altar boys fell asleep and accidentally kicked the fan around in somebody else's general direction.

In spite of everything, though, we finally got through the week O.K. Within a few days most of these nuisances had disappeared — the high water went down, the hot weather lifted, and I went back to Mississippi. But the Motor Missioners dug in for still another week at the Cape. Bless them, they are the real representatives of the Church Militant!

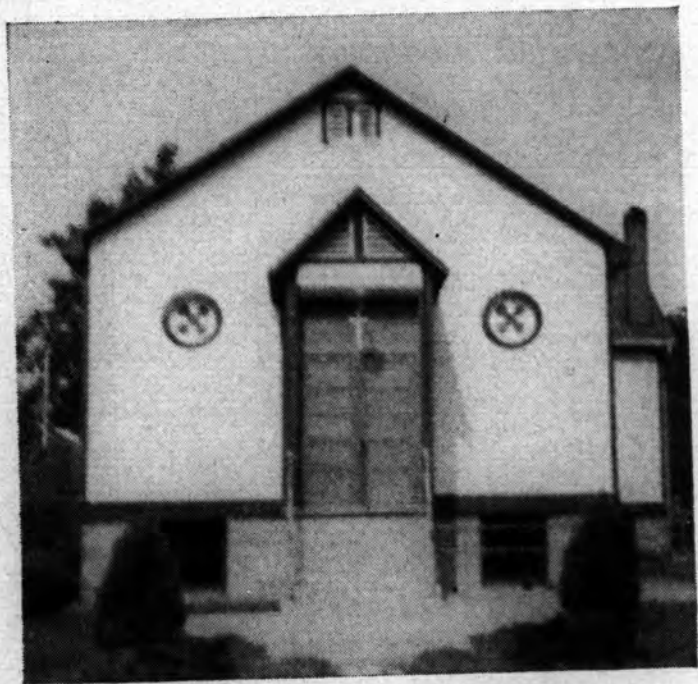


### Carnegie Medals to 3 Negroes

The Carnegie Hero Fund Commission awarded a bronze medal and \$250 to Wess Scott, 50-year-old Negro farmer of Abbeville, S.C., for saving a man from gas suffocation in a 65-foot well last April.

A similar award went to Arthur King, 21, of Pittsburgh, Pa., who dived 43 feet from a bridge into the Allegheny River and swam 265 feet to rescue a drowning woman.

The Commission also gave a medal to the father of Eddie Coffield, a 16-year-old school-boy of Midland, Texas, who died in the attempt to save a 10-year-old boy from drowning on May 22.



HOLY FAMILY MISSION  
CAPE GIRARDEAU, MISSOURI



Hello, folks. I'm writing this from the heart of the summer, therefore it's "hot" news. But hot news or not, the newsman's hot!

June left us with the summer vacation rapidly getting under way. (If only the school year would go that fast!) July came next and ushered in first of all memorable dates —

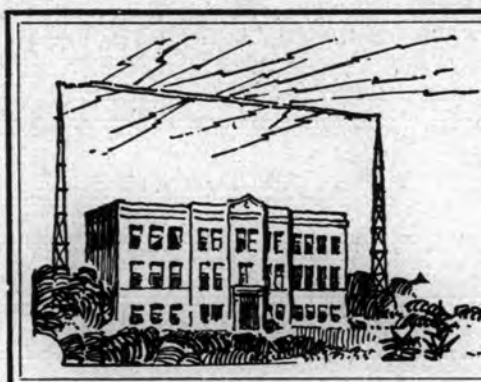
### The Fourth of July

A holiday for all of us here. And we made the most of it. The traditional Fourth of July games were held and all participated. A cinder path race, about 250 yards long, was won by Kenneth Watson, a minor seminarian. The tin can race was taken by John Foster, a postulant for the Brotherhood. Brother Peter, six feet on up, resigned himself to winning the standing broad jump. What legs! The Fraters came into the winning ranks when Frater Arthur Winters took first place in a contest of throwing a tennis ball through a hole. A little sprinkling of rain hardly dampened the spirits. It only sent the gathering inside where questions were asked and answered over the loud speaker. Songs from the Fraters and Brothers closed the festivities for the morning.

The afternoon was spent at *Sunnybank*. After a tug-of-war between the Fraters and the Brothers (the Brothers won) everybody went inside. During exciting games of Bingo, refreshments were served. Valuable prizes were given out to the winners. The big winner of the evening was Brother Joseph, with three games to his credit. Due to the rain, the trip home was rather hazardous, but we made it safely.

### Soldiers Come and Play

On July 11, something unusually interesting occurred. The stalwart sons of Uncle Sam came in the afternoon to our Seminary grounds. They took possession (with permission) of our baseball diamond, and there they had a game among themselves. Some of the major seminarians sauntered over to watch the play. They made the acquaintance of the boys in uniform and helped them to spend a pleasant afternoon.



# Seminary

## BROADCAST

St. Augustine's Seminary  
the only Catholic Seminary

### Movies

Educational movies supplied the entertainment fare during this month. Many subjects about many things were presented to our eager eyes, all of which we drank in. The latest film to pass before our rapt gaze was one on the automobile, and its different makes. (*What a picture in this day of gasoline- and tire-rationing!* — Editor's Note)

### Eight Men in a Boat

Although we had taken two trips in our new boat up the Jordan River, yet the trip to Pine Hills eclipsed them both. Pine Hills is across the Bay from us, which is a good distance. We made the trip over all right. And once there



VISITORS AND SEMINARIANS

Sister Anthony and some girls from Birmingham, AL.  
Vicksburg, Miss. Visitors always welcome





we had a spanking good time, crabbing, gaming, singing, diving, swimming and roasting wieners. It was really a fine picnic grounds.

But the day having passed we started back across the Bay. The wind had risen. The tide was strong, and great waves with white caps were sweeping across the way we wanted to go. Our skipper saw that the best way to make the voyage safe would be to head *into* the waves, and accordingly did so. But even at that, water frequently washed over the side of the boat, and three men were kept busy constantly bailing it out. By skillful guidance we managed to get safely across the Bay though far to one side of *Sunnybank*. But we could then



VISITORS AT SEMINARY  
 from Birmingham, Ala., and a boys' basketball team from  
 visitors always welcome at St. Augustine's

turn and have the tide with us, and we made good time from then on. Wet, though happy, we climbed aboard the wharf at *Sunnybank* with one more trip completed in the course of this vacation. *Bon voyage!* or somethin'.

### Trip to Camp

With the memory of our hazardous trip to Pine Hills fresh in our minds you'd think that we would have enough for the time being. Ah, no! Shortly after the aforementioned outing, we took another journey, this time by Army truck. It was to the soldiers' camp which is a few miles from the Seminary.

On arriving at the camp, we disembarked and started to look around. The soldiers were very pleasant and showed us everything we wanted to see. And most of us wanted to see everything. We saw where the men work, play, eat and sleep. We inspected their utensils, their tools, their trucks, their bunks, their mosquito netting, their tractors and work cars; in short, everything which we were allowed to see. The young men of the Army, many barely out of their teens, were very polite and interesting to listen to. They were anxious to show us what they could and proud of the fine work which we could see all about us.

Everybody enjoyed the journey, as far as I could see. When we finally boarded our truck we were dusty but happy.

One young soldier told us that there were two ways of doing things in the Army — the Army's way, and the wrong way. From all that we saw most of the men had long ago taken over doing things the Army's way!

### BOYS AND YOUNG MEN!

Here's your chance to become  
a

### RELIGIOUS BROTHER

of the

### Society of the Divine Word

for further information write

The Rev. Director of Brothers  
 St. Augustine's Seminary  
 Bay Saint Louis, Mississippi



# "THAT'S A COMMUNITY"

JOSEPH BUSCH, S.V. D.

"Everything happens at once around here," complained Dagwood in the popular comic strip. Blondie had been blessed with a baby, and Daisy had five puppies. "One puppy would have been all right, or even twins, but five!" He was told to stop grumbling about Daisy's little family. "That's not a family," was his comeback, "that's a community!"

Isn't that the attitude of many a husband and wife? Five children are not a family; they are a community. According to their way of thinking God should by no means have sent the Dionne quintuplets. Perhaps they also find fault with Him for putting five fingers on the hand instead of one.

I happen to be the fifth child, and I thank God that when it was my turn my parents did not say, "No more." Yes, I thank God. It's good to be here. Otherwise, how would I be a priest today? And how would I have Heaven to look forward to?

The 1940 Annual Review Number of the *Catholic Chronicle* published in Toledo, Ohio, was dedicated to the Christian Family. Among the many instructive articles was one with the title, "Thou shalt not live." Underneath appeared many little uplifted pleading hands. One could almost hear the tiny voices, "I was a stranger, and you did not take me in." What a contrast to another illustration: father, mother, two boys and two girls kneel around the baby's crib and recite the Rosary. Good Catholics look with favor on five or more children and are disgusted with the silly opinion of foolish men and women, "That's a community."

Long ago Sara sadly told Abraham, "Behold, the Lord has restrained me from bearing." And Rachel in anguish of spirit appealed to Jacob, "Give me children, otherwise I shall die." And Jacob being angry with her, answered, "Am I as God, who has deprived you of the fruit of your womb?" God restrained Sara; He deprived Rachel;

both felt bad about it. Today the so-called modern wife with modern means says, "I restrain myself; I deprive myself of children." And it's the Lord who feels bad about it.

The wicked Pharaoh ordered the nurses to kill the male babies, and when they failed to cooperate, commanded the children to be cast into the Nile. Today many wives deliberately have no children so there is no need of nurses' killing them, and they don't have to be dropped into the Mississippi.

Some time before the Israelites reached the promised land Moses warned them, "If your brother, the son of your mother, or your son, or daughter, or your wife, that is in your bosom, or your friend, whom you love as your own soul, would persuade you secretly, saying: 'Let us go, and serve strange gods. . . .' Consent not to him, hear him not." That is the spirit, the firm stand to be taken by the Christian husband or wife if ever drawn by the partner to what is always wrong, to that which can never be right. "Consent not to him, hear him not." "We act as Christians ought to act, or we practice self-control."

"No difficulty can arise that justifies the putting aside of the law of God which forbids all acts intrinsically evil. There is no possible circumstance in which the husband and wife cannot, strengthened by the grace of God, fulfill faithfully their duties and preserve in wedlock their chastity unspotted." Those are the words of a man, Pius XI, of whom Christ said, "He who hears you hears me."

When a Catholic couple take each other for husband and wife, they publicly proclaim they want to work *with* God, and not against Him.

"I, Ferdinand, am willing and ready to become a father and to raise my children in the fear and the love of the Lord."

"I, Isabella, am willing and anxious  
(Continued on page 189)





## *"Quote and Unquote"*

- What Others Are Saying Of
- And About the Negro

### **Doing a Fine Job**

"I served last July with a number of colored regiments at Fort Bragg, N. C., headed by Southern white officers, some of the best officers in the United States Army, and they are all of one accord, that those colored troops are doing a fine job...."

"It seems to me that inasmuch as we are fighting this war for freedom and democracy, there should be no distinction whatever between our white and colored citizens in our armed forces, and that Negroes should not only be permitted but encouraged to volunteer."

Rep. Hamilton Fish,  
U. S. House of Representatives

### **Cannot Win Without the Negro**

"If it is true that we cannot expect to win this war without the full support of the American people, certainly we cannot win without the Negro.... At least, the doors of our land, sea and air forces should be thrown open to all loyal Americans, regardless of creed or color."

Dr. L. D. Reddick, lecturer  
New York City College

### **Ignorance Not the Only Cause**

"Ignorance is not the only cause of the racial problem. Rather, indifference, apathy and prejudice have been at the base of racial troubles."

Rt. Rev. A. G. Meyer, S.T.D., rector  
St. Francis' Seminary  
Milwaukee, Wisconsin

### **Needed: A Common Denominator**

"Negroes in America are citizens of the United States — subject to the

same Constitution as other citizens, entitled to the same rights, and responsible for the same obligations. That is the law of the land — regardless of how selfish and self-interested individuals may interpret it.

"The existing status of Negroes is one for both races to change. The totalitarian states have solved it by relegating the Negro to a state of lowest inferiority. They believe in driving him all the way down. Faulty though the application of democratic principles may be, unjust and unfair though many of the restrictions and discriminations are, the trend of our democracy is to raise the Negro to the full stature of citizenship. Consider the gains that have been made over the years. Negroes have gained their rights far more rapidly than the women of the nation did theirs.

"The larger responsibility for the solution of the problem lies with the majority, but what is needed is a common denominator by which both groups can live in the same country and respect the rights of both — honoring the individual as a man."

Ruth Taylor, columnist

### **The Negro in American History**

American history has so often eliminated all reference to the Negro that, except as an occasion for the Civil War for which he was not responsible, he seems to have played no part at all. Nothing could be farther from the truth.... The time has come for us to realize the place of the Negro in American Democracy.

Rev. Edward F. Murphy, S.S.J.



## ST. AUGUSTINE'S MESSENGER

### "ON GOD'S SIDE"

RUTH TAYLOR

It is interesting to note that one of the deepest thoughts and finest slogans to rise out of this World War was given the Nation by a Negro. When Joe Louis said, so sincerely and simply, "We're going to do our part, and we'll win because we're on God's side," he voiced for Americans everywhere, the faith that will remove mountains and will achieve the ultimate Victory....

We are not children. We know ... that this is a fight in which all who acknowledge the sovereignty of God —

be they rich or poor, black or white, worker or employer, young or old, man, woman, or child — have a task to perform. We are called to fight on the side of God!...

We do not seek new powers, new lands, new privileges as the rewards of this war. We ask simply for justice toward all, that all men, no matter what their class, or race, or nationality, or creed, may be free to live and to earn a living without discrimination and without fear. We fight on God's side, that His Kingdom may reign on earth.

---

## NOVENA TO OUR MOTHER OF PERPETUAL HELP

Held at St. Augustine's Seminary — October 1-9

Intention: For Victory

Dear Friends:

Suppose the Axis powers, the enemy of our United States, win this war? Suppose they would suddenly crush our armed forces, and, in our utter helplessness, we would have to listen to them dictate peace terms to us? That would be horrible, for we cannot but imagine our freedoms taken away from us, just as they are taken from many Europeans today.

We of the home army can prevent this Axis victory, we can prevent this catastrophe. This can be accomplished by prayer. It would be a good idea if we directed our prayer to Our Mother of Perpetual Help under the title of Our Lady of Victory. It would be good to make constant novenas to her. Let us begin by doing so this month.

Let us pray not for the victory of undue revenge, nor for victory which will mean the crushing of any particular people. But let us pray for the victory that will assure us of peace in the pursuit of happiness, that will frustrate the principle of the dictators who endeavor to gain world empire, to deprive us of the "inalienable rights" we have long enjoyed.

Let us ask the King of kings to frustrate the plans of our enemies and grant us sure victory. But to gain quick access to the King, we should approach through Mary, to whom let us make this novena, confident that our prayers will not be in vain.

MOTHER OF PERPETUAL HELP,  
OUR LADY OF VICTORY, PRAY FOR  
US, THAT WE MAY WIN. AMEN.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

**"EVERY CATHOLIC CHILD IN A CATHOLIC SCHOOL  
FROM KINDERGARTEN TO COLLEGE"**

Send your children where they will be taught to know and serve God as well as  
to make and save a dollar



## SEPTEMBER'S SAINTS

### Sept. 8 — Mary's Nativity

Mary, the Mother of God and the greatest and holiest of creatures, celebrates her birthday today. If all Heaven is flooded with joy on this the birthday of Mary, how much more should happiness fill our hearts, for we are Mary's children. What child deserving of that name does not rejoice at being able to make its mother happy on her birthday? You can and ought to do so on this day by consecrating to Mary yourself and everyone near and dear to you.

### Sept. 9—St. Peter Claver

Unable himself to go out into mission lands, a humble Brother of the Jesuit order, St. Alphonsus Rodriguez, filled the youthful heart of the young Jesuit seminarian, Peter Claver, with an intense desire for the salvation of souls. After ordination the young Spanish priest was appointed to do missionary work in Carthage in South America. Here he worked among the maltreated Negro slaves as an angel of charity, nursing both their physical and spiritual ills. He is said personally to have baptized over 300,000 of them. His was a genuine charity, a love that was shown in deed and not mere words. Is your charity restricted to the few who please, entertain or attract you? Charity embraces all persons regardless of creed or color. Pray to St. Peter Claver for the Negro Missions. He is their patron.

### Sept. 16, 18, 19 — Ember Days

We mentioned in a previous issue that the Ember Days occur during each of the four seasons of the year, and that fast and abstinence are prescribed on these days. One is reminded during the Ember Days of autumn of the Jewish Feast of Atonement. Surely we have



**ST. PETER CLAVER**  
Patron of the Negro  
Missions, pray for  
the conversion of  
America's 13,000,000  
Negroes

plenty of reason to ask God's pardon for our many sins, offenses and negligences. Still on these days our hearts are to be filled with sentiments of thanksgiving for the manifold fruits of the harvest with which God has blessed our fields. We have but to think of the hundreds of starving people in Europe and other war-torn lands to realize God's generosity towards us. Thank God for past favors and beg pardon for your sins and those of our entire nation.

### Sept. 23 — St. Linus

St. Linus was the first successor of St. Peter as supreme pontiff. Because of his defense of the Faith he was put to death by order of Saturninus. Show your love and esteem for our Holy Father by defending him whenever enemies speak maliciously about him, and above

all, pray for his intentions every day.

### Sept. 30 — St. Jerome

The Holy Bible was called by St. Augustine, "a letter sent by our Heavenly Father to us." On this day we honor the greatest scholar and lover of the Sacred Scriptures, St. Jerome. He was a man of profound and vast knowledge. His translation of the entire Bible into the Latin tongue was an inestimable contribution towards effecting a deeper love and understanding of the Sacred Scriptures. That work is known as the Vulgate and is the official Latin version of the Bible for Holy Mother Church. Pray to St. Jerome for a better knowledge of and love for the Word of God.

It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety.

— Pope Leo XIII



## *Father Provincial Writes . . .*

### *About the Seminarians*

A new school year has begun at St. Augustine's Seminary. The students of last year, together with many new ones, are at their desks and studying hard. Strange as it may seem, they all are glad of it, for this brings them nearer to their coveted goal: the holy Priesthood.

However, some familiar and popular students of last year are missing in the study hall. They have by no means given up; on the contrary, they are determined to become priests and missionaries. They now are at St. Mary's Mission House, Techny, Ill., where they received on September 8, the 67th birthday of the Society of the Divine Word, the religious habit. At the same time they began, together with other students from our Eastern and Western Mission Houses, the two years' novitiate.

Under the wise direction of the experienced and efficient Novice Master, Very Rev. Felix Glorius, S.V. D., they will be initiated into the fundamental principles of the religious and priestly life. They will be made acquainted with the Constitutions and regulations of the Society of the Divine Word. During the 30 days' retreat they will become familiar with the standard handbook of spiritual life, the *Spiritual Exercises of St. Ignatius*. They will be taught the necessity of constant practice of virtue and prayer, both so essential for future priests and religious.

We wish those young men God's blessing during their stay at one of the greatest mission seminaries of the country. We express the hope

that they will persevere in their determined effort to become good religious and zealous missionaries later on among their own people.

As was to be expected, some students did not return. Hard study and unrelenting discipline did not "agree" with them. They had orders from good Father Rector not to return, or else they voluntarily dropped out for lack of a vocation or the necessary talents. Indeed, the words of our Lord are true: "Many are called, but few are chosen." It is good that the Lord has spoken these words; otherwise, many superiors of religious houses or seminaries would become discouraged when they see apparently good vocations, on which they had set great hopes, go to ruin for lack of good will and cooperation with Father Prefect or the teachers.

The vacant desks are filled with the usual number of new boys who have come to St. Augustine's Seminary from many parts of the United States. It is interesting to watch them. Some appear to be shy; the new surroundings and the religious atmosphere are strange to them; others are tortured by homesickness and are fighting it off courageously so that their fellow students may not notice it. All are intensely eager to begin their new studies which in our Society last fourteen long and weary years. No doubt, those who put their shoulders to the wheel and tenaciously hold on to it without ever looking back on the world, home, and friends, will with God's grace ultimately succeed. At the beginning they will have a three day's retreat which will bring home



## ST. AUGUSTINE'S MESSENGER

to them the significance of their stay at St. Augustine's Seminary and inspire them to work hard for the greatest of life's ideals: the holy Priesthood and the Negro Missionary Apostolate.

For Father Rector this new school year with its increased membership of the household of St. Augustine's calls forth new worries, and let me add, many sleepless nights, especially now during wartime when prices are high and many necessary things are hard to get. May I therefore ask the good readers and friends of the colored priesthood to help to pay either wholly or partially the tuition of some of these students who are poor in the goods of this world but rich in good will and ambition to get somewhere in the world?

### *About the New Josephite Superior*

At the beginning of July a group of eminent Josephite Fathers gathered at St. Joseph's Seminary, Washington, D.C., to elect a new Father Superior General. Soon the glad news was flashed abroad that the assembled Fathers had chosen the Rev. Edward Casserly, S.S.J., to be their Spiritual Father and Superior General for the next six years according to the constitutions of their Society. He is perhaps the youngest Superior General of any religious Society in the world. There was great joy over this choice among his many friends and his parishioners of Corpus Christi Parish, New Orleans, which, by the way, is today the largest colored parish in the whole Catholic world.

Father Casserly is much beloved by all for his unselfish kindness, un-

bounded zeal for souls, charming and winsome ways, his unusual tact, and especially for his admirable priestly and religious character. Corpus Christi parish of New Orleans, La., loses a great pastor, but the Society of St. Joseph of the Sacred Heart has gained a great Father Superior General.

Ever since I have had the privilege of doing missionary work among the colored people in Chicago, I have known the Josephite Fathers and admired their work, zeal and perseverance in spite of hardships and difficulties. Up to thirty years ago they have borne the brunt of the Colored Mission Work in our great country much the same as the Sisters of the Blessed Sacrament; they were lonely voices crying in the wilderness for help in the conversion of the good colored people. *Even today they represent the only large Community of American priests in this country who are dedicating their lives exclusively to Colored Mission Work.* They are **SPECIALISTS** in the Colored Missions, as their former Father Superior General, Father Pastorelli, wrote so correctly and to the point a few months ago in the *Colored Harvest* when reviewing the astounding mission work of the Josephite Fathers during the year 1941. Under the proficient and yet conservative leadership of Father Pastorelli, the work has been extraordinarily blessed. A short visit to any of their many mission stations scattered throughout the South and East will convince anyone that these good missionaries are heart and soul in their work and never seem to

*(Continued on page 189)*





## With our SVD Fathers on the Colored Missions

### Changes

Father Bruno Drescher, pastor of St. Elizabeth's Church in Chicago, Ill., for the past eight years, has been appointed pastor of St. Benedict the Moor Church in San Francisco, Calif., to replace Father John Berman, who has been transferred to St. Mary's Mission House, Tech-ny, Ill.

The new pastor of St. Elizabeth's is Father William Brambrink, formerly assistant at St. Anselm's Church, Chicago. Father Edward Misik, newly ordained, is the new assistant at St. Anselm's.

Another newly ordained priest, Father Ervin Bauer, has been appointed to the teaching staff of St. Augustine's Seminary, Bay Saint Louis, Miss.

### First Communion Class

Cade, La. — Father Leo Woods announces that 41 children received their First Holy Communion this year in St. Anthony's Church, and that 31 others were in the class for Solemn Communion.

### Grade "A" Rating

Little Rock, Ark. — Father Conrad Kinder is highly pleased over the fact that his school (St. Bartholomew's) is now fully State accredited, his grammar school having been awarded an "A" rating by the Arkansas State Board of Education last year.

### Helping Our Boys

Bay St. Louis, Miss. — Since there is no USO recreation center anywhere on the Gulf Coast between Mobile, Ala., and New Orleans, La., for the use of Negro soldiers, Father Joseph Holken has offered the colored troops stationed around Bay St. Louis the use of the recreation center in St. Rose's School. St. Augustine's Seminary also has offered the soldiers the use of its ball field, tennis courts, bath-house and swimming facilities. These offers have been gladly accepted by the soldiers and their officers.

### From Africa

Gold Coast, British West Africa — Father George Wilson, who left the United States a year ago to do mission work in Africa, sends a cheery letter saying that by two weeks before Easter he had mastered enough of the African *Ga* language to be able to hear confessions in that language, so he was granted faculties to hear confessions in that tongue.

Father Wilson has been given charge of several mission stations "in the bush," one of them, Addah, being about 72 miles from Accra, his headquarters.



**HELP KEEP THE  
COLORED MISSIONS  
GOING**

*By your voluntary donations*





SOLEMN COMMUNION CLASS  
St. Anthony's Church, Cade, La.

### Father Provincial Writes . . .

(Continued from page 187)

know discouragement or failure. No wonder that they are successful.

Father Casserly will always be remembered as a dear and staunch friend of St. Augustine's Seminary and of the Colored Priesthood. He took a great and active interest in its progress, realizing keenly the necessity of native colored priests. He fostered many a budding vocation among the Negro boys for the priesthood and Brotherhood and among girls for the Sisterhood. We hope and pray that many of his former pupils will some day become priests and missionaries and pious Sisters.

May Father Casserly's work as Superior General advance the cause not only of the Josephite Fathers but also of the Colored Missions in general in the United States. This

is our sincere wish and ardent prayer. *Ad multos annos!*

FATHER ECKERT, S.V. D.

### "That's a Community"

(Continued from page 182)

to become a mother because I realize the meaning of the words of the Holy Spirit — that the woman shall be saved by childbearing."

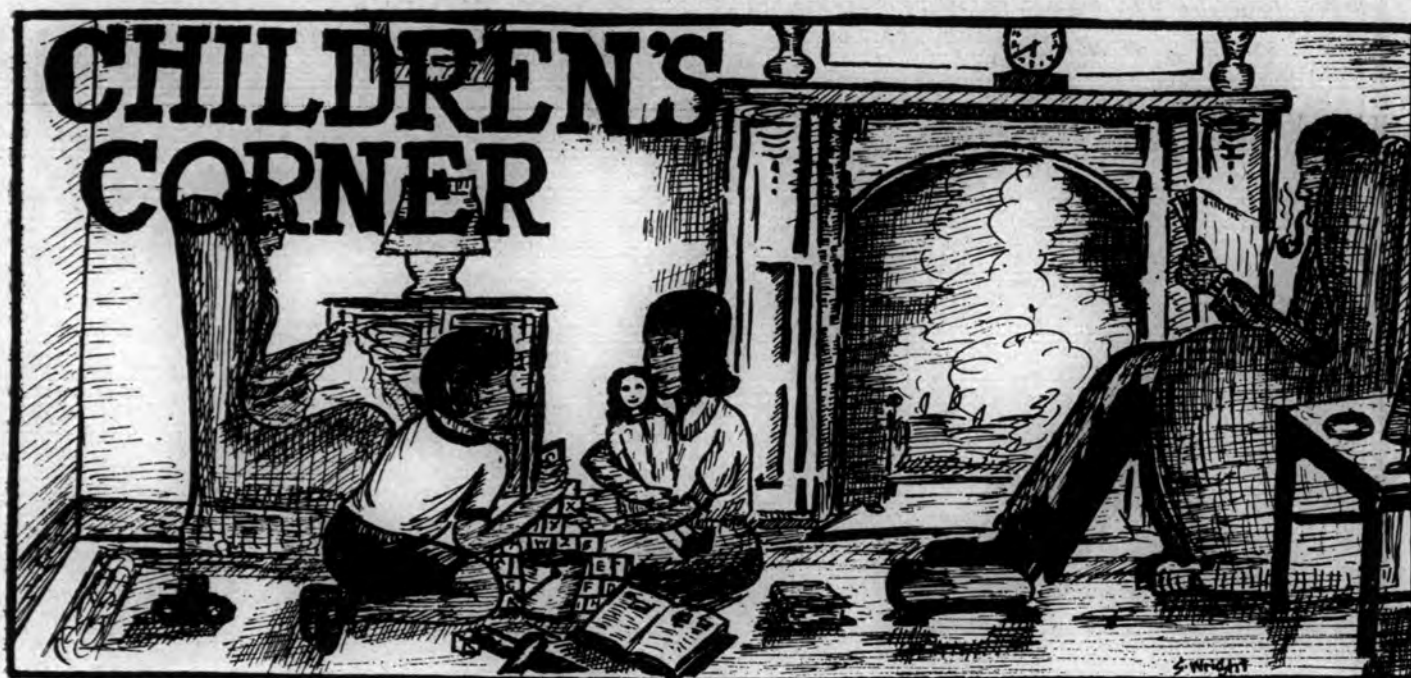
In other words, the bridegroom and the bride imitate the Master and declare,

"We are come in order that they — all the children the good God may send us — may have life and have it more abundantly."

INVEST IN THE FUTURE  
OF YOUR COUNTRY

BUY  
U. S. WAR BONDS





Dear Boys and Girls:

School is open again, and this year we are going to have a grand time. Do you know how? We are going to start a **BRAND-NEW** contest! Last year we started an Autobiography Contest, and we had loads of fun reading the different Autobiographies which so many boys and girls sent in. Now this year we are going to start a new kind of contest — a **MISSION-GRAPH CONTEST**.

Did you ever hear of a "Mission-graph" before? A Mission-graph is simply something written about a Mission. "Graph" comes from a Greek word which means "a writing."

Now, here is the idea. There are over 300 Negro Catholic Missions in the United States. Perhaps you yourself attend such a mission church or school, or perhaps you live near one. Maybe you have visited a Colored Mission in your own town or somewhere else; or at least, you've certainly read something about the Negro Missions, or *can* read something in different Catholic magazines and papers. Well, I want you to write something about what you have seen or heard or read; not much, not more than 150 words. Describe the Colored Mission church, or the school, the people or the children, a First Communion or Confirmation class. Tell about a Mass you attended, or a school closing, or an instruction class. Tell about how the Mission started, or how it has grown, or how poor it is and what

things the missionary and the people and the children have done to raise money to help the Mission. Or tell what you or your parents have done or are doing to help the Negro Missions.

Oh, there are just lots of things you can write about the Negro Missions. And the boys and girls who send in the best Mission-graphs will get **St. AUGUSTINE'S MESSENGER** for a whole year **FREE**, and their Mission-graphs will be published in the **CHILDREN'S CORNER**. And besides, each child may send in as many Mission-graphs as he likes. If he wins 2 prizes, he will have his choice of receiving the **MESSENGER** free for 2 years, or of having one subscription sent to someone else, perhaps to a soldier or a sailor.

#### RULES:

1. Your Mission-graph must not exceed 150 words.
3. Your name, age, address, grade and school must be written at the end of each Mission-graph.

Now, boys and girls, get busy and write your Mission-graphs and send them in right away. Who will be the first ones?

#### MY MAIL BAG

Dear Father Howard: May Jesus Christ watch over and bless you.

I read some stories you wrote in the **CHILDREN'S CORNER**. I am in the 5th grade; my teacher's name is Sister Mary of Grace.



## ST. AUGUSTINE'S MESSENGER

I have the pleasure of knowing Father Smith and Father Wade. They both have given missions here. Some day I hope to have the pleasure of meeting you. Respectfully yours,

Evangeline Z. White, grade 5  
179-7th St., Apalachicola, Fla.

That is a very fine greeting at the head of your letter, Evangeline. Maybe some day I will have the pleasure of getting to Apalachicola; who knows? Meanwhile, continue reading the CHILDREN'S CORNER, and write again.

### THE DEBT

Louis McCaskill, Jr., age 14  
180 — 10th Street  
Apalachicola, Fla.

On the cross our Jesus lay  
With His crowned Head bending low;  
And for us the debt did pay,  
While for us He suffered so.

On the cross our Jesus lay;  
On the ground His Mother stood  
Looking up to Him, her Son,  
She beheld Him stained with Blood.

On the cross our Jesus lay;  
On the sides were hung two thieves —  
One repentant, one in dismay —  
Dismas Paradise receives.

On the cross our Jesus died,  
Died to save His little sheep.  
Jesus Christ, the Crucified,  
Rose again His sheep to keep.

### AUTOBIOGRAPHY CONTEST

Well, we are almost at the end of the Autobiography Contest. Since we are beginning a new kind of contest — a Mission-graph Contest — I ask you not to send in any more Autobiographies, but to get busy on the Mission-graphs. I still have a number of good Autobiographies which I want to print before closing out the Contest, so I will put some more in the next issue, and perhaps in the next after that. Now here are the winners for this month:

#### My Autobiography

Rose Marie Chretien, age 12  
Box 445, Lafayette, La.

I was born April 25, 1930, in Lafayette, La. I was baptized in St. Paul's Catholic Church.

While I was very small, I remember hearing that a new Catholic church was to be built about 2 blocks from our home. The

name of it was to be the Church of the Immaculate Heart of Mary, and the S.V.D. Fathers were to have charge of it. While the church was being built, we used to go over and look at the men work, because we were so very glad. It was in this church that 2 of my sisters, 2 of my brothers, my nephew and I made our First Communion. One of my sisters was buried from this church. I love our church almost as much as I do my own home.

My youngest sister and I attend Holy Rosary Institute. We have a classroom club of which I am the president. Our club has sponsored a gumbo sale, a Christmas program and a good many other interesting affairs. We like our teachers, the Sisters of the Holy Family.

One of my brothers is in the Army. Another one of my brothers was in the Navy, but was wounded and discharged. There are 8 children in our family.

The only pets we have are a cat, whose name is "Top Hat" because he has a black spot that looks like a hat on top of his head, and a red chicken named "Springtime." We call him that because as soon as any of us sit down he is apt to spring upon us and sit down also.

We have four cousins who are Holy Family nuns, and a cousin who is studying to become a priest. When we go to New Orleans, Mother always takes us to the Holy Family Convent to pay our respects to the nuns. We also like to visit the State museum and the zoo.

I have a small sewing machine, and have made dresses for most of the dolls in my neighborhood. When I am a little older, I shall make all of my own clothes. When I grow up I intend to be a trained nurse.



Eskimo: "That lazy iceman is late again this morning!"



## ST. AUGUSTINE'S MESSENGER

### My Autobiography

John D. Murphy, age 14  
Greenville, Miss.

I was born June 4, 1928, in Greenville, Miss. I have been going to Sacred Heart School ever since I was 4 years old.

When I was 10 years old I went to the country with my parents and stayed a year to help them make a crop. I liked to ride the mule and bring cotton out of the field for my father. Sometimes I would go off and sleep all day till my father caught me and beat me.

When the year was over we moved back to town. School was out, so I helped my father work around the house, make a garden and build a barn. I would have to get up early to make a fire and take out the cow and cut wood to cook. Sometimes I would go in the evening and graze the cow till sundown and milk.

I am now in the 7th grade and doing fine. My teacher has to get after me about talking all day in school. I hope I make my grade this year.

I work on Saturday and Sunday to get a suit to be baptized in. I am going to be a Catholic. I go to church on Sunday to serve God and pray to be a Catholic. When I am grown up, I hope to be a priest some day and say Mass.

### My Autobiography

Ruth Raupp, age 12  
404 S. Crea, Decatur, Ill.

The Raupp family was increased to 8 when I came into the family on February 7, 1930.

At an early age I had my head cracked from falling from a slide. As a most interesting part of my early life I was taken to the Contagious Hospital for scarlet fever. Here I stayed for a month behind a glass wall.

When I got out they had to clean all my belongings with some kind of water. By the time my toys went through being cleaned they fell apart.

On May 22, 1937, I received my First Holy Communion. It was the happiest day of my life so far. I am happy to say that since my First Holy Communion I have not missed one First Friday, except once when I was sick. Today I belong to the Children of Mary Sodality, and I am glad I belong. We go to Holy Communion every fourth Sunday in the month.

For my future I hope to go through high school and college. To be a success in business is my ambition. I hope my life will be a success so I can always depend on myself.

The following also sent in good Autobiographies:

**Flora Kelly**, age 13, 121 N. La Vergne Ave., Chicago, Ill.

**Suzanne Smith**, age 13, Box 3, Manteno, Illinois

**Robert Bracco**, age 12, 2546 N. New England Ave., Chicago, Ill.

**Valena Bush**, age 14, 314 Lexington Ave., Mobile, Ala.

**Mary Dolores Thompson**, age 13, 113 N. Warren St., Mobile, Ala.

**Rose Maiorino**, age 14, 552 W. 12th St., Covington, Ky.

**Loretta Mai**, age 14, 716 Dalton St., Covington, Ky.

**Jeanette Dills**, age 12, 430 E. Center St., Decatur, Ill.

**Marilyn Jolly**, age 11, 1710 N. 34th St., Decatur, Ill.

**Lloyd Harris**, age 15, Greenville, Miss.

**Edward Hicks**, age 15, Greenville, Miss.

**Betty Ann Brown**, age 13, Greenville, Miss.

**Theresa Doris Wong**, age 15, Greenville, Miss.

**Ethel Marie Mosby**, age 14, Greenville, Miss.

**Louise Lee**, age 14, Greenville, Miss.

**Abraham Williams**, age 14, Greenville, Miss.

**Darris Deal**, age 13, Greenville, Miss.

Each one of these wins a year's subscription to the **MESSENGER**. However, John Murphy and the last eight children mentioned above will have to send in their addresses before they can get the **MESSENGER**.

### GOOD MOVIE CLUB

Boys and Girls, you still have a chance to join our Good Movie Club. Just make this promise: **I WILL GO ONLY TO GOOD MOVIES THIS YEAR** (Class A, Section 1 pictures). Try to keep it. Then send me a card or letter with your name, age, address, grade and school; and you will be a member. Members wrote the following:

**Dorothy Rohe**: "I have not broken my promise yet, and I will pray that I don't."

**William Jansen**: "I am going to keep my resolution because it will prevent many sins and help us get closer to Christ."

**Emma Chaney**: "I don't go to the show very often, but when I do, I want to see a nice, decent picture."

**MORE MEMBERS**: Mildred Eubanks, 16; Dolores Hennington, 14; Simon Hollis, 14; Carmina Nocero; Laverne Wilson; Rose Maiorino, 14; Pearl May Wilson, 10; Cora Rand, 12; Henry Tyler, 11; Susie Brown, 10; Clare Duckworth, 11; Anna Mae Jackson, 11; Josie Remson, 13; Cleveland Childs, 11.

★

So long till next time, and keep praying for the success of the Negro Missions.

\* **FATHER HOWARD**, S.V.D.

Bay Saint Louis, Mississippi



## *A Letter from Camp —*

"Dear Father:

I am writing to you in regard to St. Augustine's Messenger which I have been getting since I have been in Camp.

I have enjoyed reading it very much. It helps me to keep up my duties as a Catholic in the service of our country, no matter where I may be.

My address has been changed, and I would like to have you send the Messenger to me at this camp. Thanks for your trouble.

May God bless you and your wonderful work in His service at the Seminary and on the missions.

I remain yours,

Pvt. Randall T. McCall  
Co. D--386th Engineers"



PRIVATE McCALL IS ONLY ONE OF MANY OF OUR BOYS IN THE ARMED FORCES WHO ARE RECEIVING ST. AUGUSTINE'S MESSENGER REGULARLY EVERY MONTH.

THERE ARE OTHERS WHO WOULD BE GLAD TO RECEIVE THIS MONTHLY CATHOLIC MAGAZINE.

WON'T YOU SUBSCRIBE FOR AT LEAST TWO OF THEM?

### **SPECIAL OFFER**

2 SUBSCRIPTIONS TO ANY 2 SOLDIERS, SAILORS, MARINES OR AVIATORS ANYWHERE IN THE UNITED STATES AND ITS POSSESSIONS FOR \$1.00 A YEAR.

ST. AUGUSTINE'S MESSENGER  
BAY SAINT LOUIS, MISS.



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PUBLICATION OFFICE  
TECHNY, ILLINOIS

S. AUGUSTINE'S  
SEMINARY  
BAY ST. LOUIS, MISS.

Vol. XX, No. 9  
OCTOBER, 1943

For more news and inside news



TINY TOTS MAKE RHYTHM IN NEW YORK'S HARLEM  
Handmaids of Most Pure Heart of Mary with 1st graders of St. Aloysius' School



## Thinking of Becoming a Priest? Or a Brother?



### **ST. AUGUSTINE'S SEMINARY** **Bay Saint Louis, Miss.**

***invites you to write***

BOYS WHO DESIRE TO STUDY FOR THE PRIESTHOOD

are admitted when they graduate from grammar school or while they are in high school

THOSE WHO WANT TO PREPARE FOR THE BROTHERHOOD

will be admitted when they are 15 years old or over

*If you feel you have a vocation to serve God as a Missionary Priest or Brother, talk it over with your pastor and write for an application blank*

THE REV. PREFECT OF STUDENTS  
St. Augustine's Seminary  
BAY SAINT LOUIS, MISS.



# ADOPT A SEMINARIAN

Most of our students are poor. By helping to support one of them you become a sharer in his good works both before and after his ordination.

\$250.00 will support ONE SEMINARIAN for ONE YEAR

25.00 will support ONE SEMINARIAN for ONE MONTH

6.00 will support ONE SEMINARIAN for ONE WEEK

.90 will support ONE SEMINARIAN for ONE DAY

For further information write to

THE REVEREND RECTOR  
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

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THE OBJECT OF THE

## MISSION MASS LEAGUE

is to give the Faithful an opportunity to assist in the mission work of the Society of the Divine Word by prayer and almsgiving and thus to have a share in the good works of the Society.

ANNUAL MEMBERSHIP — \$1.00

PERPETUAL MEMBERSHIP — \$25.00

HONOR MEMBERSHIP — Donation of \$100.00 or more

Any deceased person may be enrolled for an offering of \$10.00

Members share 1) in three Holy Masses said every day — one for the living members, one for the deceased members, and one for the conversion of the heathens; 2) in the Masses, Communions, Prayers, good works and Missionary Labors of the priests, Brothers and seminarians of the Society of the Divine Word.

For further information write to the

REVEREND DIRECTOR  
MISSION MASS LEAGUE  
St. Augustine's Seminary Bay Saint Louis, Miss.

POSTMASTER: Send notices of removal (Form 3578) to St. Augustine's Seminary,  
Bay Saint Louis, Mississippi

# MESSENGER

## ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XX

OCTOBER, 1942

Number 9

### OCTOBER 18 — MISSION SUNDAY

Right Rev. Msgr. Thomas J. McDonnell, National Director and Secretary General of the Supreme General Council of The Society for the Propagation of the Faith, announces that, in accordance with the wishes of the Holy See, October 18 will be observed as Mission Sunday throughout the Catholic world. On that day the collections taken up in the churches of the United States will be used for the support of missions the world over, 51 percent being sent to foreign fields, 40 percent to needy districts in this country and 9 percent to foster the apostolate in the Near East.

While the various communities with members in mission lands are responsible for their training and in great measure for their support, The Society for the Propagation of the Faith provides the general funds needed by the Holy See for her various mission endeavors. Needless to say, communities with mother houses in Europe can give no aid to their workers, nor can the Catholic peoples of the countries there render their former generous assistance. It remains, then, for our own Catholics in America to supply this help without which it will be impossible to continue the mission apostolate of the Church.

Remember, among the some 250,000 mission workers the world over who will benefit by the distribution of the funds raised by The Society for the Propagation of the Faith, there are some 2,693 American missionaries laboring in foreign mission fields.

Your Diocesan Director will supply you with all the information on the activities of The Society for the Propagation of the Faith.

HELP THE MISSIONS AT HOME AND ABROAD



# ON THE NEGRO MISSION FRONT . . .



## NEW MISSION CHURCH

Holy Family Mission Church, South Austin, Texas, just built this year mainly through the untiring efforts of Brother Lambert, C.S.C., of St. Edward's University, a zealous apostle among South Austin's colored population. The Fathers of the Holy Cross are in charge of the new church

## Under Holy Ghost Fathers' Care

The Holy Ghost Fathers have the spiritual care of 38,527 Negro Catholics in their various missions in the United States. This represents a little more than one-eighth of the 300,000 Negro Catholics in this country.

## Bishops Give Site for Camp

The Boy Scout expansion program among the colored youth of Savannah, Ga., had struck a snag. There were no camping grounds for the use of Negro Scouts. The Chancellor of the Savannah-Atlanta Diocese, Very Rev. Monsignor James J. Grady, who is the diocesan director of the Catholic Youth Organization and who has a lively interest in the only colored Catholic Boy Scout troop in Savannah, Troop 150 of St. Benedict the Moor Parish, brought the matter of the lack of a camp to the attention of the Most Rev. Gerald P. O'Hara, D.D., Bishop of Savannah-Atlanta, and the Most

Rev. Bernard J. Sheil D.D., Auxiliary Bishop of Chicago and National Director of the CYO. The result was that Bishop O'Hara and Bishop Sheil made a personal gift of a camp site, consisting of 32 acres of timber land 12 miles from Savannah, to the local Boy Scout council for the use of the colored Boy Scouts.

## New Church in Bryan, Texas

The new colored mission Church of the Immaculate Conception in Bryan, Texas, was blessed on August 2. Rev. Michael McCormack, S.S.J., who is in charge of the new mission, began building operations soon after he arrived in Bryan last May.

How times change! A former colored resident of Bryan says that he remembers when a white man told him not many years ago: "We don't want any Negro Catholics in Bryan!" And now a Catholic church has been built for the Negro Catholics of Bryan.

## Golden Jubilee

St. Peter Claver's Church, St. Paul, Minn., is celebrating the Golden Jubilee of its founding this month. Established fifty years ago in 1892 by Archbishop John Ireland of St. Paul as a mission for the colored population of the city, St. Peter Claver's today has a congregation of 283 Negro Catholics. The present pastor of St. Peter Claver's is the Rev. Jerome J. Luger.

## Two Mission Churches Dedicated

Two new colored mission churches were dedicated last month: the Church of Our Lady of the



Photo by L. P. James

**SENIOR CHOIR OF SACRED HEART CHURCH, DETROIT, MICHIGAN,** practicing under the direction of Mr. D. L. Ford (right). There are two churches in Detroit devoted exclusively to the work of the Negro Apostolate, namely, Sacred Heart and St. Benedict the Moor. Both are under the care of the Holy Ghost Fathers

Atonement in Kinston, N.C. (Sept. 8); and St. Peter Claver's Church in Holy Trinity, Ala. (Sept. 15). Rev. David Gannon, S.A., and Rev.

Thomas Cordon, S.A., are in charge of the mission in Kinston, while Rev. Gilbert T. Hay, M.S.S.S.T., is pastor of St. Peter Claver's.



#### THE CITY OF ST. JUDE IS GROWING

With an enrollment of 274 pupils, most of them non-Catholics, St. Jude's School, near Montgomery, Ala., had its first graduation this year. 11 boys and 2 girls graduated from the 8th grade. Father Harold Purcell, former editor of "The Sign," is pastor of St. Jude's, and the Sisters of the Holy Family of Nazareth conduct the school



# "THE COLORED FOR MY SHARE"

STEPHEN J. GANEL, C.M.

- "No Distinction of Color or Creed,
- For Charity Embraces Them All . . .
- So Did Mother Seton."

" . . . So many of your mountain children and poor good colored folks came today for First Communion instructions — they were told from the pulpit to come to the Sisters — poor dear souls! . . . and I have all the colored, all the colored for my share to instruct — most excellent!" Mother Seton wrote these words of Christian love and devotion in a letter to Rev. Simon Bruté, later Bishop, but at that time Spiritual Director of the Sisters of St. Joseph at Emmitsburg, Maryland.

Emmitsburg in the early nineteenth century was an extremely poor district: the white inhabitants were for the greater part struggling, hard-working farmers. The colored inhabitants were even poorer! In their extremely impoverished condition it was to Mother Seton and her Sisters that the colored folks turned. Mother Seton, though very busy as Superioress of the Sisters, manifested an ardent desire to have for her "share" the care and instruction of the colored people around Emmitsburg. Today, there still stands a school for colored children in that city; and, although the colored population of Emmitsburg is very small, this school stands as a perpetual reminder of the consideration and

affection Mother Seton had for the colored! To the present day the Daughters of Charity, the followers of Mother Seton have carried on their works of charity among Negroes throughout the country!

Shortly before her death Mother Seton said to her Sisters, "The greatest grace of my life was having been led into the Catholic Church." This 'greatest grace' came to her only



PUPILS ATTENDING A RELIGIOUS VACATION SCHOOL CON  
ON CHICAGO'S WEST SIDE

after the death of her husband and after a period of some years of religious wavering; then she abjured Protestantism and entered the Catholic Church. God was pleased to use this humble widow to establish in the United States one of the largest communities of women in His Church; a group whose works embrace all phases of humanity; whose mercies know no color or creed!

## ST. AUGUSTINE'S MESSENGER

On August 28, 1774, Elizabeth Ann Bayley was born into this world of Episcopalian parents in the city of New York. At the age of twenty she married William Magee Seton, a wealthy New York shipping merchant. Their marriage was blessed with five children; Anna Marie, William, Richard, Catherine, and Rebecca. The poor health of her husband, however, necessitated a sea voyage. His devoted wife, and their oldest daughter, Anna Marie, accompanied him to Italy in this search for health. God willed otherwise, and a short time after they had reached Italy, Mr. Seton

friendly Catholic family, she attended Catholic services and read many works on Catholic Doctrine. This pious and exemplary family inspired her by their genuine Catholicity, and she began to study the Catholic Religion.

Back in America, Mrs. Seton decided to become a Catholic. Despite financial and social difficulties, she took the necessary instructions, abjured her former belief, and joined the Catholic Church on March 14, 1805. Her children also were baptized.

At the request of the President of St. Mary's Seminary, Baltimore,

Mrs. Seton and her children went to Baltimore where she opened a school for girls. It was also about this time that Mrs. Seton conceived the idea of establishing a band of women who would be willing to devote themselves to works of piety and special prayer. She accepted those young ladies to this type of life. After these aspirants had lived a manner of life closely resembling that of a "community," Fr.

Dubourg and Mrs. Seton conceived the notion of modeling the small group after the life led by the Daughters of Charity of St. Vincent de Paul in France. It was not long before they had sent to France to apply for the rule of the community.

The new community grew slowly. It was here at Baltimore that Mrs.



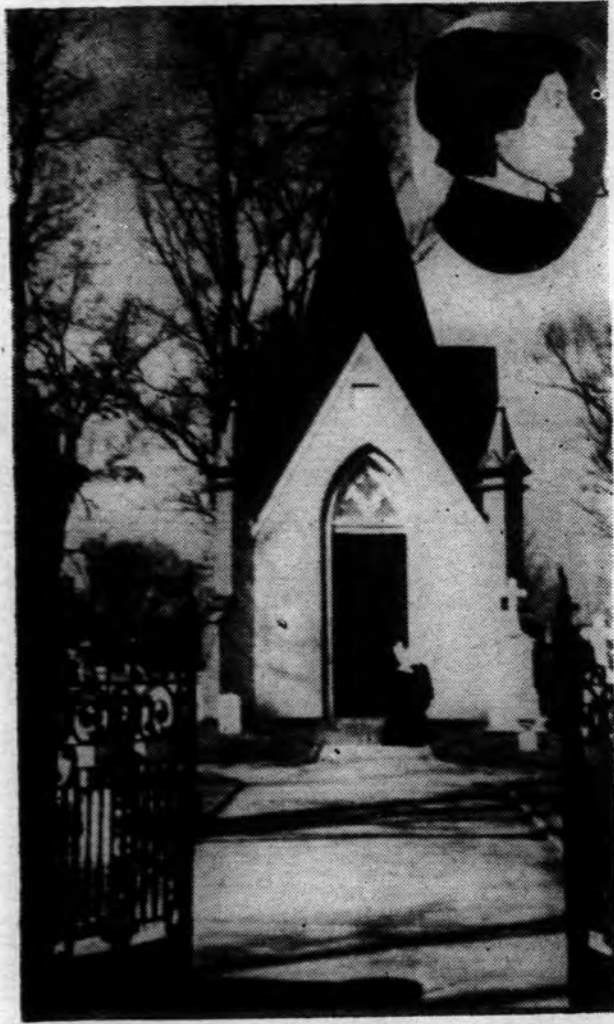
DUCTED BY THE DAUGHTERS OF CHARITY IN UNION PARK

The Sisters live up to their name, practicing true CHARITY of Christ towards ALL His little ones, both colored and white

passed away. Mrs. Seton comforted him during his last physical illness, and by her devoted care and unceasing prayers led her dying husband to turn his thoughts to God and a future reward.

In Italy Mrs. Seton first learned of the practices of the Catholic Church and of the significance of its ceremonies. As the guest of a





TOMB OF MOTHER SETON AT EMMITSBURG, MD. Inset: Mother Seton

Seton pronounced the Vows of Poverty, Chastity, and Obedience before Bishop Carroll, and received from that prelate the title of "Mother." Soon afterwards the Sisters of St. Joseph (for so they had decided to call themselves) moved to Emmitsburg, some miles from Baltimore, where a piece of land had been given to them.

The hardships of the infant community were many. Although the Sisters were often exposed to the cold, had to do without sufficient food, and spent the greater part of the winter without a fire, still they were always inspired and edified by the fervor and patience of their saintly "Mother." After twelve years of tireless labors and endless charities, Mother Seton became seriously ill, and soon afterwards passed

away — whispering the Holy Name. She died on January 4, 1821, in her 47th year.

Mother Seton is recognized today as a pioneer educator and foundress. She established several free parochial schools and orphanages, she instructed and cared for the colored people of Emmitsburg; and she held the first Catholic Training School for Teachers!

Today, throughout the world the Sisters and Daughters of Charity, Mother Seton's spiritual daughters, are carrying on her work. They conduct many hospitals, some for the care of the physically sick and others for the mentally ill. Schools, orphanages, and day nurseries are under the care of the Sisters. The poor sick colored man, woman, or child is given the required care in the hospitals; and the able-bodied colored are often employed by the Sisters for various jobs. In the day nurseries, a small colored child may be left in the care of the Sisters, as well as any other child. The Daughters of Charity operate 3 parochial schools for colored children.\*

It would be difficult, in the limited space here, to do justice to the fine work being done by the Sisters of Charity for the colored people, but special mention must be made of the "R" school movement, and the Leprosarium in Carville, Louisiana. For the past few years the Sisters have been successfully conducting "R" (Religion) summer schools for both colored and white. But the

*(Continued on page 213)*

\* St. Mary's Mission School, Greensboro, N.C.; St. Malachy's School, St. Louis, Mo.; and Our Lady of Victory School (both grammar and high school), Portsmouth, Va.



# JAMAICA'S NEGRO CHANCELLOR

● From the West Indies to Rome and Back Again



(Photo courtesy *Interracial Review*)  
REV. GLADSTONE O. WILSON, Ph.D.,  
S.T.D., J.C.D., Chancellor of the Vicariate-  
Apostolic of Jamaica, B.W.I.

Negro Catholics in Jamaica, British West Indies, rejoice to know that one of their own sons has been elevated to the chancellorship of their diocese. The Rev. Gladstone O. Wilson, one of the two native Jamaican Negro priests, has been appointed Chancellor of the Vicariate-Apostolic of Jamaica by the Bishop, Most Rev. Thomas A. Emmet, S.J., D.D.

Father Wilson was born at St. Andrew, Jamaica, March 10, 1906, of Catholic parents. He received his elementary education from his fa-

ther, who is a government school-teacher. As the result of winning first place in a scholarship competition he was admitted to St. George's Catholic Preparatory College in Kingston at the age of 11, and 4 years later successfully passed the examination required for admittance to Cambridge University, England, but was too young to be accepted.

On November 2, 1922, Gladstone Wilson became a convert to the Catholic Church. Two years later he asked to be allowed to study for the priesthood and Bishop O'Hare, then Vicar Apostolic of Jamaica, sent him to the Propaganda College in Rome. While there he merited high scholastic honors, received his Doctorate in Philosophy, was appointed Prefect of the students and elected President of the Newman Club.

He was ordained to the priesthood by His Eminence, Cardinal Van Rossum, on Christmas Eve, 1931. The following year he obtained the Doctorate in Theology, and then began studying for the degree of Doctor of Canon Law, which he received in 1936. Meanwhile he taught Philosophy and Modern Languages in the College and lectured on Missiology at the Propaganda University.

Father Wilson also holds an M.A. from Fordham University in New York, is a proficient student of Latin, Greek and Hebrew, speaks six other languages fluently, and has the position of *Defensor Vinculi* on the Diocesan Matrimonial Board in Jamaica.



# A Bishop on the Subject of Native Priests

Writing in *The Medical Missionary* (January, 1942) on the January Mission Intention, Bishop G. J. Vesters, M.S.C., Vicar Apostolic of Rabaul, New Britain, Territory of New Guinea, relates the following incident:

"I shall make here a public confession! Sixteen years ago I received from His Eminence, the Cardinal Prefect of the Propaganda in Rome, a letter stressing the necessity of a native clergy. Of course, the matter was duly in my mind, but since our people were so very primitive — just emerging from the stone age — I said to myself: 'All this is meant for more advanced countries, like India and China, etc., and not for our poor islands.'

"However, I ordered special prayers to be said for the intention, and when, in 1925, I went to Rome for my first visit 'ad limina,' I gave to His Eminence, the Cardinal Prefect, a neat little pamphlet with all my objections, as lack of responsibility, sense of duty and the like, barring the project of a native

seminary just then. I respectfully asked His Eminence to refer the matter which caused me so much anxiety to the Holy Father for final decision. When after a fortnight I presented myself again to the Cardinal, he smiled slyly and said: 'My dear Bishop, the Holy Father read your pamphlet, and his reply is: You may be right in some of your premises, but the Holy Father is right in his conclusions and tells you to go ahead without hesitation.'

"You can imagine that I felt very small that morning — and that I proceeded immediately with the preparations! Today we have a prosperous Seminary with 20 pupils who astonish everyone with their intelligence and their good will. The native tribes have been set thinking, the parents of the boys are proud and the faithful, happy, at the thought that one day they will have their own priests. The Holy Father was more than wise; he was divinely inspired when he urged so energetically to train native priests!"



**NATIVE STUDENTS FOR THE PRIESTHOOD IN AFRICA**

Seminary conducted by the Mariannhill Fathers in the Mariannhill Vicariate of South Africa. The first ordination took place in 1936. At present there are 40 preparatory students and 10 major seminarians. There is also a native Brotherhood, the Franciscan Familiars of St. Joseph, numbering 28 members

# A TRUE AMERICAN

WILLIAM ADAMS, S.V. D.

- Such was the White Leader
- Of the Colored 54th Massachusetts

Grouped around the radio in one of our country's recreational centers for the armed forces were a dozen or more soldiers. The speaker had just concluded a stirring speech depicting the glorious history of this country of ours and the opportunity this land offers her citizens. When he ended his talk with the exhortation, "thank God we're Americans," the soldiers themselves broke out in spontaneous applause and loud approval — that is, all but one of them, who was reading a newspaper.

"Hey, Joe, didn't you hear that swell talk?"

"Yes, Steve, I did, and it was plenty patriotic and fiery. Sort of stirred me up. But all during that talk my brain kept pounding this question: 'Are *we* true Americans; Americans who *live* the ideals and principles for which our forefathers fought and shed their blood?' That question popped into my mind when I read something here in the evening paper. Here look at it."

The soldiers grouped around Joe and read: "... the former candidate for the U. S. presidency issued a public statement expressing deep regret over the narrow-minded, undemocratic and un-American attitude of certain military officials of this country in denying certain rights to members of minority groups."

"Somehow, fellows, my mind kept thinking of a man who really lived the ideals and principles that are America's. He was a Union leader during the Civil War and a

native of Massachusetts and that State has erected a splendid monument to his honor and that of the men he led."

"Ouch, Joe, I'm from the Bay State myself, but never heard anything of this great man. What's his name? Can't you tell us something about him?" As Steve asked the question, the others looked at Joe expectantly.

"Colonel Shaw was his name," Joe answered promptly. "It was the year 1863. The Federal Government had just informed Governor Andrew of Massachusetts that his idea of enlisting Negroes into the Union army had been approved. The call for Negro enlistments into the Union ranks was not in vain; Negro men came forth ready, willing and loyal. Governor Andrew, in looking for a leader for this new regiment, was aware of the fact that such a man would have to be above any considerations of color and imbued with the firm conviction that the Negro would prove himself a real soldier in actual warfare."

"The Governor's choice fell on Robert Gould Shaw, the 25-year-old captain of the 2nd Massachusetts Infantry. Captain Shaw was immediately commissioned a colonel and sent to Camp Meigs in Readville, Mass., where the new Negro regiment, the first of its kind to receive full official approval, was in training."

"Colonel Shaw was a strict disciplinarian. He favored nobody. Any



## ST. AUGUSTINE'S MESSENGER

and all infractions of army regulations were severely punished. But he was as fearless a defender of the rights and personality of the Negro soldier as ever served under the Stars and Stripes. The regiment to a man entertained deep respect and gratitude towards their young colonel. Hardly had he taken command when an instance whereby he was to exemplify his sterling qualities presented itself.

"His regiment had been sent the dark-blue uniform worn by the 'contrabands' of the South. Shaw forbade his men to put them on and promptly returned them, demanding for his men the same regulation uniform worn by white Union soldiers. His demand was granted and the standard light-blue uniform of the Union soldiers was soon sent his regiment.

"Then came the day when the 54th Massachusetts was called to the battlefield. The men broke camp and, arriving in Boston, marched down throng-packed streets to historic Boston Common where, amid patriotic speeches and demonstrations, they were presented with four flags. 'Midst cheers and tears the 54th marched out of Boston Common. They were going to war, and the eyes of the country were upon them to see what account the Negro would give of himself in actual warfare.

"As they passed his parents and his young wife, whom he had married less than a month before, Colonel Shaw raised his sword as a sign of recognition and, as later events proved, of lasting farewell also.

"The regiment was sent to North

Carolina where for the next month or so skirmishes of minor importance took place in and about the area of Charleston. About this time Colonel Shaw was given a jolting surprise in the form of a letter from Washington. His men were to receive \$10 a month instead of the regular \$13 paid the Union soldier. Once again his spirit of justice and fair play manifested itself.

"Addressing all his Negro regiment he told them in sincere and plain words not to accept this amount. He urged them to hold out for what was their due and even though their families stood in need of the money, he told them not to give in; no, not to accept even \$12.99 if offered. He insistently encouraged them to stand united in protest against this insult. The regiment unanimously backed his sentiments and words. From time to time the Government repeated its offer, but the men refused to accept. Even when the Massachusetts legislature passed an act to make up the difference for the regiment, Shaw and his men remained firm in their refusal. They deeply appreciated this act of the home State, but declared that they were United States soldiers and intended to hold the Government to its original promise to give them the regular pay of the Union soldier. *They served their country for eighteen months without pay* until the Government finally acceded to their just demands and paid them the full pay from the time of their enlistment. Colonel Shaw had taught his men to fight in more ways than one.

"The memorable battle of Fort Wagner was Colonel Shaw's last



## ST. AUGUSTINE'S MESSENGER

one. This fort had withstood Union bombardment for close to two months. Its natural location and strong defense made it almost impregnable, but the North wanted it at any cost. With ordinary military precaution practically abandoned, the decision was made to storm it, and the 54th was selected to attempt what two months' endeavor and fighting had failed to accomplish. Shaw accepted the order as an obedient officer. Calling Lieutenant-Colonel Hallowell to his side, he said:

"'You keep the State flag. It will give the men something to rally around. I'll go in advance with the national flag. We'll take the fort or die there! Good-bye!'

"Then to his soldiers he spoke these words: 'I want you to prove yourselves men. The eyes of thousands are upon you.'

"The command to attack was given. The regiment advanced in double-quick time to within a couple of hundred yards of the fort when

a thunder of enemy artillery slackened its forward progress. With a bounding leap Shaw ran in advance and shouted: 'Forward, Fifty-fourth!' The men responded gallantly and gained the right wing with Colonel Shaw the first to scale the wall. Standing on top of the wall he urged his men on — until a bullet pierced his chest and he fell forward into the enemy's fort.

"The attack, hardly a military success, had to be abandoned after an hour's siege, but it had proved to the country that the Negro's moral and physical stamina fully equaled that of the white soldier. By the end of the war close to 200,000 Negroes were enlisted in the Union service.

"Those American ideals of justice, liberty and opportunity for *all* caused Colonel Shaw to sacrifice even his life."

"Say, Joe, he was *some* man — a *true* American!" Steve said enthusiastically; then added: "God give us more American leaders like Colonel Robert G. Shaw."



FATHER REINHARD STUMP, C.S.S.R., AND FIRST COMMUNION GROUP  
AT ST. CLEMENT'S MISSION, ST. LOUIS, MO.  
The Redemptorist Fathers opened St. Clement's Mission last year. Oblate Sisters of Providence (Baltimore) conduct the mission school



Well, well, my dear folks, your chronicler thought that he was in danger of being dry this time, until he inspected his wares a little more thoroughly. Altogether, for the latter part of the summer, I think I can present a good-enough concoction of news to satisfy one and all.

We were free on Assumption Day. This is a great feast of the Blessed Virgin, and we celebrated it as we do our Sundays. Being on a Saturday it made a miniature vacation combined with the Sunday that followed.

### Pine Hills Picnic

The most enjoyable picnic of the summer was spent out at Pine Hills just across the bay from *Sunnybank*. There were three modes of travel in order to reach the picnic grounds — land, water and land. Or rather I should elucidate by saying that some of us went by truck, some by boat and the rest by bicycle. The group that went by boat had the shortest route, and arrived first. Then the truck bunch, and finally the two bicyclists.

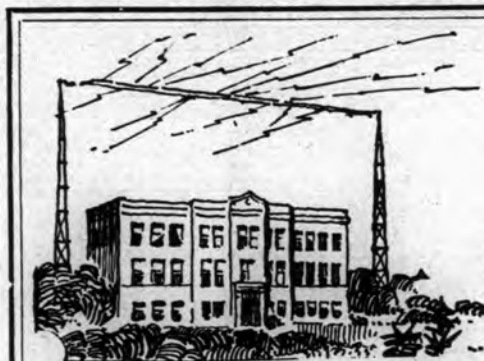
The day was fine for a picnic. There were just clouds enough to cover the sky and hinder the hot sunshine from making the weather unbearable, and there was a fine drizzle that now and then made things nice and cool but not too wet.

The swimming was enjoyed to the utmost. The fishing attracted both the tyros and the experienced. The other pastimes — boating and eating lunch — also came in for their share of the time. Everybody spent a satisfying day.

### Visitors

Yes, many distinguished persons have passed through St. Augustine's Seminary grounds to see the only Negro seminary in the United States.

Mr. James Gibson, Grand Knight of the Knights of Peter Claver, of Detroit, Michigan, passed through on his way to the National Convention, held in Baton Rouge, La., this year. He met the seminarians, one of whom is an especial friend of his, and spoke many words both of inspiration and aspiration.



# Seminary

BROADCAST from

St. Augustine's Seminary St. Louis

the only Catholic Seminary

Brother Austin Chachere, M.S.S.S.T., a seminarian studying with the Trinitarian Fathers, stopped to look in on us here. He is the brother of Father George Carmen Chachere, S.V.D., who died in August, 1939, the first Negro priest of the Society of the Divine Word to pass away.

Rev. Gilbert T. Hay, M.S.S.S.T., was with Brother Austin when he visited us at *Sunnybank*. Father told us all about his new St. Peter Claver Mission in Holy Trinity, Alabama, of the work accomplished, and the work still aching to be done. Unfortunately his visit was short, but we nevertheless learned much about his field of labors. We promised him our prayers for continued success in the Lord's Vineyard.

Mr. Joseph Boyer of Arabi, Louisiana, paid us a short visit, or rather I should say he visited his son, Brother Peter Boyer. Mr. Boyer enjoyed his brief stay very much.

### Vacation Entertainment

The weather man entertained us with bright sunny days, drab cloudy days, and rainy days, so we just about tasted everything in his repertoire.

We had several Mission films, obtained through the kindness of Bishop Richard J. Cushing, Auxiliary Bishop of Boston.

One film dealt with the mission work in China. It showed the life of the Chinese people under all aspects



LIEUTENANT (J. G. GAR) Father Garritty is fourth Society of the Divine Word to the S.V.D. Corps, and a fifth S.V.D. into the Navy



# News

BROADCAST from  
St. Louis, Mississippi  
Catholic Seminary in America



— hardship, poverty, flood, war, and happiness. One thing we noticed — the Chinese people are a smiling people. The problems of the Church in China and the progress of the same were also clearly portrayed.

Another film showed us the importance of the mission aid society known as MIVA in the frozen North. Father Schulte, O.M.I., the Flying Missionary, illustrated herein how airplane transportation could lighten the work of the missionary in many ways. In this picture we also saw Bishop Turquetil, the Bishop of the North Pole. The lives, sufferings and trials of the Soldiers of Christ in the far North were shown with a vividness that made a startling impression on all.

A third mission movie portrayed for us the life of Father Charles de Foucauld, a holy missionary in the heart of Africa. The Sahara desert was the field of labor of this intrepid pioneer and he undertook to spread the Gospel in this vast territory by his kindly life and prayers. Murdered in the desert, Father Foucauld's name will probably remain a memory there as long as the camel raises his stolid foot above the burning sands.

Two other films were educational likewise, taking us into the depths of India, to see the natives who handle paddles with their feet; to view the work of the great elephants as they pull, push and roll logs through the forest.



Photo by F. B. Moore  
ENANT (J. GARRITY, S.V.D.  
Garrity is fourth priest of the  
of the Division to join the Chap-  
corps, and to enter the Navy.  
S.V.D. is awaiting his call  
into Navy

## It's not too early to order your Religious Christmas Cards

\$1.00 a box

21 cards with envelopes

ORDER NOW FROM:

FATHER RECTOR, S.V.D.  
St. Augustine's Seminary  
Bay Saint Louis, Mississippi

## S.V.D. Navy Chaplain

Just one week after the U. S. Army called Father John Bowman to serve in the Army Chaplains Corps, the Navy issued a call to Father Joseph Garrity, Professor of English at St. Augustine's Seminary for the past two years. Father Garrity was commissioned a lieutenant junior grade in the U. S. Navy on August 11. He left Bay St. Louis three days later for Norfolk, Va., where he is now attending the Chaplains' Training School at the Naval Operating Base.

Father Garrity was born in 1911, in Boston, Mass. He entered St. Francis Xavier's Mission House, Island Creek, Mass., in the year 1925. In 1931 he went to the Novitiate in East Troy, Wis., where he and Father Bowman were classmates for two years.

In 1933 Father Garrity went to St. Mary's Seminary, Techny, Illinois, where he was ordained to the priesthood in 1938. The following year he was assigned as teacher in Holy Ghost Mission House, East Troy, Wis., for one year.

Since September, 1940, Father Garrity has been a member of the faculty of St. Augustine's Seminary.

## REMEMBER THE POOR SOULS

A Solemn Requiem Mass will be offered on All Souls' Day in our Seminary Chapel, and a special Mass every day in November thereafter, for our departed benefactors and for the deceased relatives and friends of our living benefactors. We invite you to send in the names of your departed dear ones to be remembered in these Masses.





## BROTHER ALFRED, S.V.D.

VERY REV. JOSEPH F. ECKERT, S.V. D.

### ● First S.V.D. Brother to work in the Southern Negro Missions dies

On the morning of August 22, about 9 o'clock, our big bell began to toll mournfully. Priests and Brothers at once left their studies and jobs, and hurried to the chapel to recite the customary prayers for the dead. Our oldest Brother, Brother Alfred, had just died. 48 years of faithful service he had cheerfully given to our Society as a religious Brother. Another brilliant jewel had been added to the ever-growing crown of glory of the Brotherhood of the Society of the Divine Word.

Brother Alfred (Carl Moeller) was born on October 26, 1877, at Luetgendortmund, Germany. Since his father was of Protestant faith, he was baptized in that church. But after the early death of his father in a mine accident he was reared in the Catholic Church. After he had finished his grammar school, he began to learn the trade of a bricklayer from one, Peter Klein, whose son had joined the Brotherhood at St. Michael's Mission House, Steyl, Holland. It was this contact with Brother Apollonius Klein that awakened in the young apprentice the desire to become a religious Brother. He confided this to Brother Apollonius and to his Father Confessor, who encouraged him to seek admission at the Mission House. Many years later Brother Alfred often told this writer that he never wished to be a priest; for to him the holy Priesthood was a high dignity of which he did not think himself

worthy, carrying with it a tremendous responsibility which he dared not to assume. Indeed, he always exhibited the greatest respect towards every priest, no matter whether he was the youngest in the Community or his superior.

In 1894 Brother Alfred entered the Society of the Divine Word at Steyl, Holland, when he was only 17 years old. After his novitiate, he pronounced the Vows of Poverty, Chastity and Obedience on December 8, 1897. In September, 1912, the Very Reverend Father General Nicholas Blum, S.V. D., sent him with other priests and Brothers to America to the newly established St. Mary's Mission House, Techny, Illinois. The last 12 years of his life he spent in the Negro Mission work in the South — at the Holy Rosary Institute, Lafayette, La., and, since 1934, at St. Augustine's Seminary, Bay Saint Louis, Miss. He was our first S. V. D. Brother in the South. He loved this Mission so much that he wished to die here.

Though Brother Alfred had learned bricklaying, he seldom plied his trade in the Society, but was engaged as cook, infirmarian or gardener. No work was too low or too much for him. His superiors could always count on his readiness.

In the letter of recommendation from the pastor of his home parish, he had been characterized as an industrious, religious and obedient young man who received Holy Communion twice a month, which was



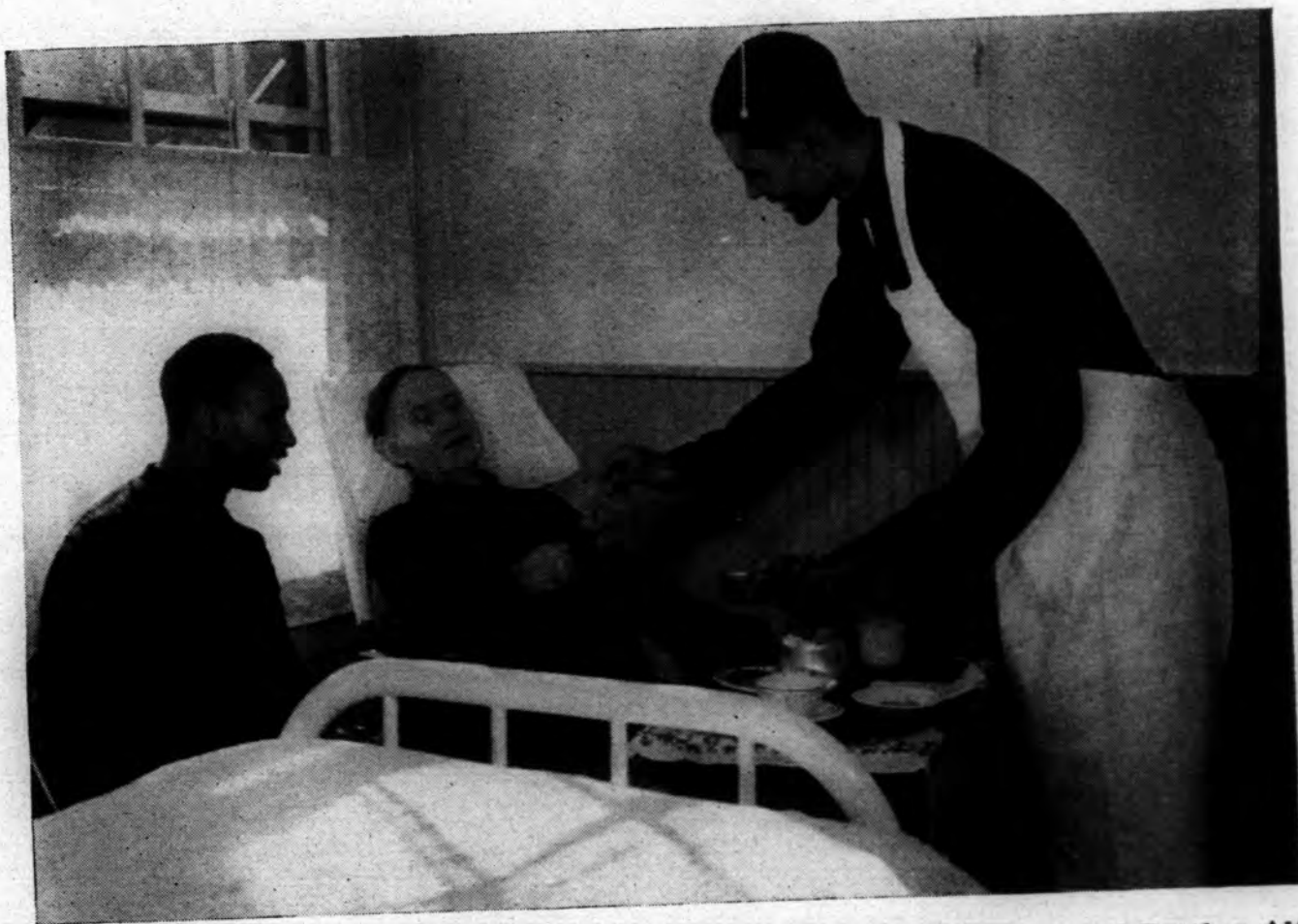
## ST. AUGUSTINE'S MESSENGER

unusually frequent for those days. This love for the Blessed Sacrament increased with the years. In addition, he inherited from his saintly mother a tender and childlike devotion to our Blessed Mother. Often I heard him speak with visible joy of the recitation of the rosary by the whole family, and the never-to-be-forgotten pilgrimages with his mother to the neighboring shrines. The mission cross and the rosary were his steady companions and the only possessions he had.

Brother Alfred lived the life of a model religious, edifying everybody who came in contact with him. He was scrupulously conscientious in observing the Vows of Poverty, Chastity and Obedience and the least rules of the Society. Whatever his superiors wished him to do and to whatever place they wanted him to go, he was ready, though at times

these commands were rather trying and involved great hardships and self-denial. He saw in these the Will of God. I never heard him utter a word of adverse criticism or say an ill word about his neighbor. One who came in closer contact with him could not help but notice how he walked in the Presence of God. Though often he was alone, especially during his long illness, he never felt lonesome, for, as he said, God was near him.

To the Society of the Divine Word he was exceedingly loyal and devoted. He loved to speak to our young Brothers about the saintly life and astounding work of our Founder, the Venerable Father Arnold Janssen, whom he knew well. He waxed almost eloquent when he began to relate the events of the Founder's last days; for Brother, being an infirmarian, was privileged



Brother Conrad (left) and Brother Peter (right) took good and tender care of Brother Alfred during his long illness. This picture was taken ten months before Brother Alfred's death



## ST. AUGUSTINE'S MESSENGER

to nurse him during his last sickness and to kneel at his bedside when Father Janssen gave his noble soul back to God on January 15, 1909. He also helped to prepare the body for burial.

Even up to his own death, Brother Alfred took a lively interest in every phase of the Society throughout the whole world. Most of our outstanding missionaries he knew personally. The heavy blows and tremendous losses in personnel and property which our Society sustained in recent years in war-torn countries, grieved him severely and brought tears to his eyes.

For years Brother Alfred had prayed for a Negro Brotherhood at Bay Saint Louis, Miss. His joy knew no bounds when his dream became a reality and the Society established a novitiate for colored candidates. Really, he may be called the godfather; for he stood at the cradle of the Colored S. V. D Brotherhood and nursed it along by his noble example. The success of this new venture was one of his favorite intentions in prayer and suffering.

About three years ago he was stricken with a serious heart ailment. Since St. Augustine's Seminary has no special accommodations for its sick members due to lack of room and funds, Brother was taken to Hotel Dieu in New Orleans, La. Though he received the best attention and tender care from the good Sisters of Charity, he longed and begged to be taken home. He wished to spend his last days in the midst of our younger colored Brothers, whom he loved. To the remark that we would not be able to give him the proper care which he needed and

deserved so well for his faithful and long service, he answered: "Even the poorest room or bed in some corner will be good enough for me as long as I am at home. I do not need much."

His superiors reluctantly yielded to his request. Two more years he lived and became the "pet" of the Brothers who nursed him tenderly and as well as they knew how. Since the sickness had deprived him of his sight, he appreciated the Brothers' reading to him the meditations of the day and the Lives of the Saints. For even the smallest service rendered, he would say: "Thank you, Brother; I will pray for you." Though at times he suffered excruciating pains and spent many sleepless nights, he never lost his cheerfulness. He became a model of patient suffering and fervent prayer. In him one could see a real *Victim Soul* for others. He often told me that he considered suffering and praying for others HIS way now of earning his daily bread and working for the Missions.

When asked how he felt, he answered: "Oh! I can be satisfied." And to the question "Are not the days and sleepless nights too long for you?" his reply was: "No, I have so much to pray for that I have not even time enough; it passes too quickly." He said one rosary after another, or made a spiritual visit to the Blessed Sacrament in the various chapels of the Mission Houses in which he had lived for a while.

When the good Lord called him, he was ready. His desire was to die on the Feast of the Assumption of Our Blessed Mother. His prayer

(Continued on page 211)



## OCTOBER'S SAINTS

### Oct. 3—St. Therese

One day our Lord said to His disciples, "unless you . . . become as little children you shall not enter into the kingdom of God." To everyone who wishes to be a follower of His, those very same words are addressed. Today Holy Mother Church puts before us an excellent model for imitation — St. Therese, the Little Flower of Jesus. She died at the age of twenty-four, but her life of simplicity, humility and love of neighbor has been so pleasing to God that innumerable miracles have been wrought through her. She is the patroness of all missions. Ask her to obtain for you simplicity and humility of heart.

### Oct. 7 — Holy Rosary

Every feast in honor of our Mother Mary should be one of deep joy for us her children. Today's feast is in honor of the victories gained over the Turks in the sixteenth century through the aid of Mary's intercession. Only in heaven will it be revealed the number of victories that we have gained over Satan because we had recourse to Mary, devotion to whom is a guarantee of salvation. Be faithful in saying daily that most powerful prayer, the holy rosary.

### Oct. 17 — St. Margaret Mary

For the expressed purpose of furthering devotion to His Sacred Heart our Lord appeared no fewer than 17 times to this humble and saintly Visitation nun in France. In a series of supernatural visions she was shown the burning, boundless love of the Sacred Heart and the sorrow and sadness caused by man's coldness and ingratitude. Together with the Jesuit Father Colombière she was instrumental in



O Queen of the Holy Rosary!  
Sweet roses we do bring.  
Oh, press them to thy bosom  
Where rests our Infant King!

bringing about the beginning of the universal devotion in honor of the Sacred Heart. Ask her to obtain for you a tender and generous love for the Sacred Heart.

### Oct. 20 — St. John Cantius

Personal charity and care of the needy is far more meritorious than mere almsgiving, and this was the practice of St. John Cantius. He was a priest who taught in

Cracow, and besides his zeal and charity he lived a life of rigorous penance, making at least two journeys on foot to Rome. Pray to him for the suffering and oppressed Polish people.

### Oct. 24 — St. Raphael

In the book of Tobias we read the beautiful story of how the Archangel Raphael (which means *Medicine of God*) cured Tobias' father of his blindness and expelled the devil from Tobias' wife. We should never forget that the Angels are our true friends, and that they are very anxious to help us if we will but ask their help. Pray to the great helper and healer, St. Raphael, for all who are in distress.

### Oct. 25 — Christ the King

Much is written, spoken and read these days of the peace that is to follow the present world war. We need be neither prophet nor statesman to assert that unless the nations of the world submit to the principles of Christ, the King of heaven and earth, peace, concord and unity cannot and will not be theirs. But the individuals make up the nations. How about your own heart? Can you say in all truth that Christ is King there? Inward peace and joy of soul will be ours only when we surrender our hearts to Christ our King.



# BREAKING WRATH

JOSEPH BUSCH, S.V. D.

Nabal in the Old Testament had 3,000 sheep and 1,000 goats. That meant he was a very rich man. But he was also very ill-natured and hard-hearted. Now it happened that while his sheep were being sheared, David was in the same district, hiding from Saul who wished to kill him.

David sent ten messengers to ask Nabal for food and drink. He deserved well of him and had a right to expect some return.

"Who is David?" exclaimed Nabal. "He's no friend of mine. Besides, many servants nowadays flee away from their masters." He speaks ill of David. "Do you think I'll take the things prepared for my shearers and give them to complete strangers? I'll not do that." And he sent them off empty-handed.

The messengers returned and told David what Nabal had said.

"Gird on your sword," David ordered his 600 men. "Two hundred stay here with the baggage; the rest follow me." Furious and with murder in his heart he led the way. God, however, loved David and provided a check, a brake. When David's soldiers had gone from Nabal, one of the servants sized up the situation, sensed the danger, and hurried to Nabal's good wife, Abigail.

"David sent messengers out of the wilderness to salute our master and he rejected them, despite the fact that they had given us no trouble but on the contrary protected us day and night and we didn't lose an animal all the time we were with them. Do something right away. Your husband is in for it, yet no one can say a word to him; that's why I'm telling you."

Did Abigail ridicule the servant, send him back, and order him to mind his own business? Not at all. She listened — prayed, if I'm not mistaken — and acted at once. Servants loaded asses with 200 loaves of bread, two jars of wine, five sheep ready for the fire, also corn, figs and raisins. "Go before me," she told the servants.

As she came down to the foot of the mountain, Abigail met David and his men. He bitterly complained, "In vain did I keep guard over this man's goods and nothing of his was lost. He has returned me evil for good. May God heap evils on my head if I don't kill him and all his servants by morning."

Poor Abigail! In suspense she listens to these words. What an uneven match: one weak woman against the fuming David and his 400 armed men. But she is wise and unafraid. She must break his wrath.

Making haste to alight, she throws herself at the feet of David.

"Blame me for this whole affair. Hold me guilty, but let me speak." He deigns to hear her. "Don't bother about this naughty man, Nabal. He's a fool. That is what his name means. Why should a wise man like you take serious his foolish babbling? He is not responsible for what he says or does; that's why I said, 'Hold me guilty.' Take these gifts I've brought you and give them to the young men that follow you. Forgive him and don't inflict any harm on us. And later on when the Lord has made you ruler over us, you will not feel sorrow and be tormented by the thought that you shed innocent blood and revenged yourself."

Abigail did her part; she showed David in various ways that he ought not carry out his threat. Her whole attitude as she knelt before him, her pleading words, her generous gifts urged him, "Don't do it."

He listened, gained control of himself, realized how great a crime he was bent on committing. "Only Nabal was guilty. It's true I was good to him — but what right have I to put him to death?"

"Blessed be the Lord God of Israel who sent you to meet me this day. May God bless you because you kept me today from coming to blood and revenging myself with my own hand. Go home in peace."



## ST. AUGUSTINE'S MESSENGER

David shows us men that God must keep us in all our ways; otherwise it's hard to say what we would do next. And Abigail is a model for the ladies. When your father, or your husband, or your brother, or your friend flies into a rage all out of proportion to the offense, and works himself up like David into a "I'm-going-to-knock-his-block-off" fury, then pray; say the kind, soothing words. Break his wrath.

### Brother Alfred, S.V.D.

(Continued from page 208)

was partly heard, for he died on the Octave of the Feast, after Father Howard had given him Holy Communion early in the morning. With the words, "Jesus, mercy!" he joined our Lord Jesus Christ Whom he had served so loyally in his life, the Blessed Mother whom he loved so tenderly, our saintly Founder and the other Brothers who had already gone to their heavenly reward.

The life of Brother Alfred was not a failure but a huge success. It was shrouded in humility, and redolent with the odor of genuine sanctity. May his life be an incentive to others to follow!

May he rest in peace, and continue to pray for more religious Brothers for our Society!

### GOLDEN OPPORTUNITY

To those girls and young ladies not satisfied with merely occasional contacts, the

### HANDMAIDS OF THE MOST PURE HEART OF MARY

offer a golden opportunity to spend themselves and to be spent in bringing Christ to a greater number of souls.

*The Harvest is great, the reapers are few. Pray the Lord of the Harvest to send more laborers — perhaps YOU — into His Harvestfield.*

Write to

REV. MOTHER M. DOROTHY  
St. Mary's Convent  
8 East 131st St., New York City

## AMERICAN HEROISM

RUTH TAYLOR

But what makes an American hero? It is not class — our heroes range from Washington, the landed aristocrat, to Lincoln, the railsplitter. It is not nationality — there was Columbus, the Italian; Von Steuben, the German; Rochambeau, the Frenchman; Kosciuszko, the Pole. It is not religion — William Bradford was a Protestant; William Penn, a Quaker; Haym Solomon, a Jew; and Lieutenant Commander Edward O'Hare, a Catholic. It is not race — the Negro mess boy who set a standard of bravery at Pearl Harbor was but carrying on a tradition that started with Crispus Attucks, the first to fall in the Revolution.

The challenge of heroism lies before each and every one of us. A hero is *anyone* displaying great valor or fortitude. Heroism is a height to which any of us may climb, a path on which there are no barriers of discrimination. A brave heart, a valiant spirit and a sincere desire to serve others are all that is needed.

To be an American is a thing of the spirit. It has nothing to do with birthplace, race, color, or religious beliefs. It is a creed in which to believe — a standard by which to live, an ideal toward which to strive, a faith for which to die. And it is that spirit of heroism animating us that will make America endure.





## With our SVD Fathers on the Colored Missions

### New Appointments

Rev. Alexander Leedie, S.V.D., who just completed his studies at St. Augustine's Seminary, Bay St. Louis, Miss., this year, has been appointed second assistant to the pastor of Immaculate Heart of Mary Church, Lafayette, La.

Rev. Leo Woods, S.V.D., formerly assistant at Notre Dame Church, St. Martinville, La., is now Professor of Religion, English and History on the faculty of St. Augustine's Seminary.

Rev. Richard Winters, S.V.D., who last year taught Greek and Latin in the preparatory department of St. Augustine's Seminary, has been appointed assistant at Notre Dame Church, St. Martinville, La.

### Mission to Have New School, Too

With the aid of Bishop Jules B. Jeanmard of Lafayette and a generous benefactor in the North Father Anthony Bourges is busy building a small school alongside the new St. John Vianney Mission Chapel, which was dedicated in

Mouton Switch, La., in July. The school, a frame building, will have two classrooms and two lay teachers.

With the exception of a few months in 1938-39, when the Louisiana State Board of Education sent a teacher to conduct a number of night classes in a private home, the children of Mouton Switch as a whole never had the opportunity of attending school. The nearest school was miles away, and there was no such thing as a school bus *for them*. Only a scant handful were able to negotiate the four or five miles to the Immaculate Heart of Mary School in Lafayette, or to St. Paul's, or to the Catholic school in Carencro. So the majority of them remained at home and helped with the crops on the farm. Now, through the new St. John Vianney Mission School, these children are going to have a chance at a modest education.

### Sisters at St. Martinville School

This year for the first time Notre Dame School in St. Martinville, La., has Sisters teaching in its classrooms.

### FATHER VINCENT SMITH, S.V.D.

is right out on the field with his football team again this fall at St. Elizabeth's High School in Chicago. But Joe Robichaux, the coach (standing at right), is not with him this year, having been appointed director of the colored USO Club at Hampton Institute, Hampton, Virginia





## ST. AUGUSTINE'S MESSENGER

Two Sisters of the Blessed Sacrament come 8 miles from St. Edward's Convent in New Iberia to teach in Notre Dame School each day. They are assisted by two lay teachers.

Father Maurice Rousseve, the pastor of Notre Dame, was formerly a pupil of the Sisters of the Blessed Sacrament in New Orleans, La.

### Not Enough Desks

St. Joseph's School, Meridian, Miss., reports that over 400 children were enrolled on the second day of school. Father Anthony Jacobs, the pastor, is making an appeal for extra desks.

### "The Colored for My Share"

*(Continued from page 198)*

Sisters deserve their greatest tribute for their work among the lepers of all colors and creeds. The sentiments of the Sisters regarding these charities can best be voiced in their

own words: "Among all our labours, we find the work among the colored people one of the most cherished and gratifying."

Last summer a pilgrimage of over one hundred colored people visited the shrine of Mother Seton at Emmitsburg for the first time.

Since one of the first things Mother Seton did upon her arrival at Emmitsburg was to welcome the colored and to instruct them to know and love God, we wish to invite them now to join with us in asking God's blessing upon her Cause for Beatification and Canonization, which has been introduced in Rome; in order that, through their prayers united with ours, Mother Seton may soon be raised to the altars of the Church!

---

## NOVENA TO OUR MOTHER OF PERPETUAL HELP

Held at St. Augustine's Seminary — November 1-9

Intention: For the dead

Dear Friends:

Every year in November Holy Mother Church remembers her deceased members throughout the month. We shouldn't falter then, not only in offering up the usual prayers, but in offering private prayers and making little sacrifices for our departed brethren, who are no longer able to help themselves, but depend upon the living to implore God's mercy for them.

We know that in normal times thousands of people depart from this world annually, taken away by disease, accidents and brutality. During this time we have more reasons than ever to remember the dead. Millions of young men and women have prematurely departed from this earth, victims of inhuman war and strife. Before this war is

over countless more will have to go the way of their comrades.

Let us especially remember the dead of the armed forces when we pray for the Poor Souls next month. They have given, and are giving, their lives for their country, for their fellowmen. Greater love no man has.

Let us especially remember those who are buried in bomb-dug graves on the battlefield, and those buried in the sea.

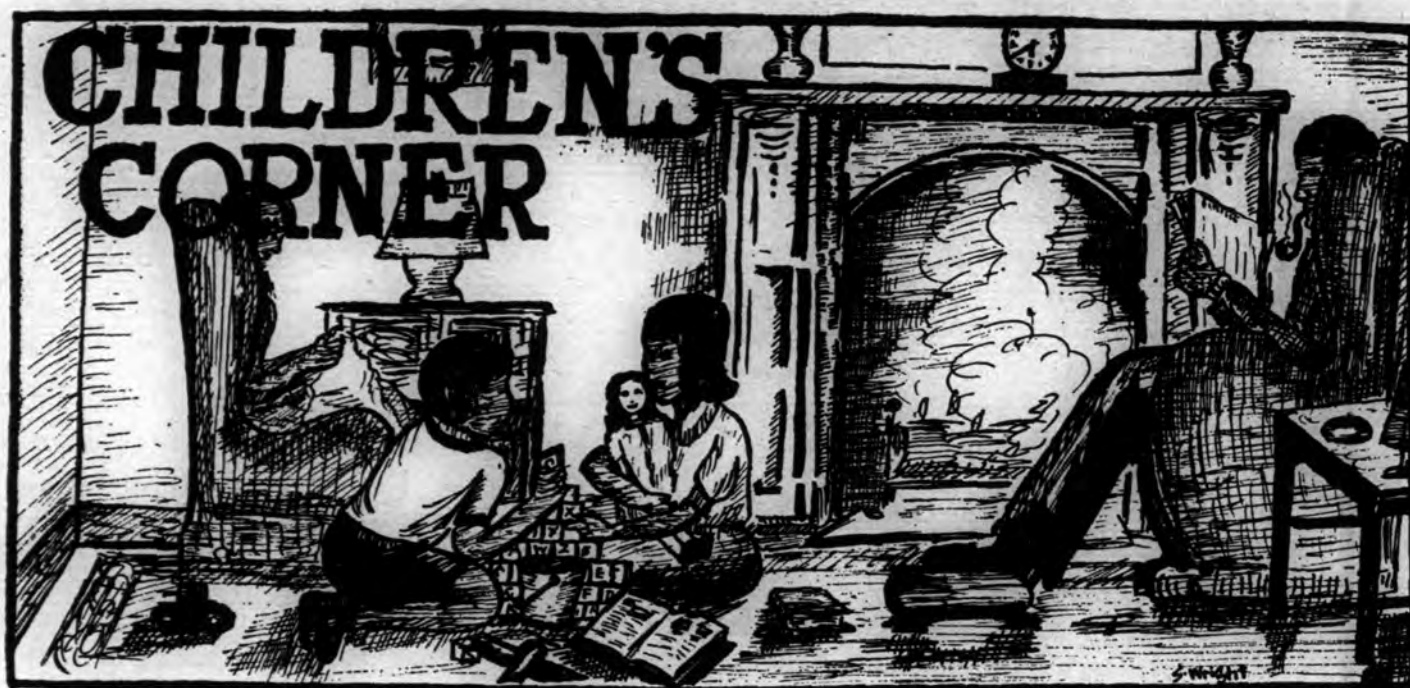
MOTHER OF PERPETUAL HELP,  
THEY ARE THY CHILDREN WHO  
GIVE THEIR LIVES THAT OTHERS  
MAY LIVE. TAKE THEM SPEEDILY  
TO ETERNAL REST AND LET NEVER-ENDING LIGHT SHINE UPON  
THEM. AMEN.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI





My dear Boys and Girls:

Now that school is open again, I was just thinking how glad all of you little American boys and girls ought to be that you can still go to school and learn something which will help you a lot now and later. Not all boys and girls can do that. Did you ever stop to think of all those poor little children who live in the war zone where the schools have been closed or else blown to bits, and where the teachers have been sent away, and where many of the little pupils have died from hunger or disease or been killed by bombs or bullets? Isn't it sad? And to think that those same things **COULD** happen to us! Don't you wish that this terrible war would stop right now?

Well, let me tell you what you should do to try to help make it stop. Get up a little **ROSARY CLUB**! You wouldn't have any dues or any officers, except the Blessed Mother — she would be the **PRESIDENT**. And you would have your meetings **IN THE CHURCH**!

Here's how to form a Rosary Club: just get together a group of five boys or girls, or ten or fifteen or your whole class, and stop over in the church every day this month when school lets out and say the rosary. Let one child lead in saying the first part of the prayers and all the other children answer until the first decade is finished, then let another child lead for the second decade, and one for the third decade, and another for the fourth decade, and somebody

else for the fifth decade. Then the next day, let different ones lead until everybody has had a chance, and then start all over again.

And each day tell your **PRESIDENT**, the Blessed Mother, that you are offering up the rosary that such horrors of war as are now in European countries may never come to this country, and also that this war may soon stop and a real and lasting and just peace be made.

So, do your part: *form or join* a **ROSARY CLUB**, and **PRAY**!

#### MY MAIL BAG

Dear Father Howard: If I could only express my thanks and gratitude for your having considered my meager Autobiography. I am sure that the **MESSENGER** will enable me to be more studious during the coming school year. I am in the 7th grade at St. James' School.

God is watching over you and your work, and I will pray to Him to continue His vigil forever. Your loving friend,

Barbara Walmsley, age 11  
245 S. Crea, Decatur, Ill.

I am glad that you won, Barbara, and thanks a million for your prayers and that last wonderful thought.

Dear Father Howard: I liked your movie this year. I hope that you will be back to our school. Father, pray that I will become a priest, and a good one. I'm praying, too.

I'm a good boy this year. Sometimes I was lazy in my schoolbooks, but I know you will pray for me.

My school-teacher, Sister Raymond, is good to me. I'm good to her. I do her lessons.



## ST. AUGUSTINE'S MESSENGER

And some girls and boys say that you are going to send some good books. If you do, please send one to 1306 General Ogden St. And one to 411 Burdette St.; and one to 7812 Hickory St.; and one to 1332 General Ogden St. May God be with you.

Sylvester Taylor, grade 6

1306 Gen. Ogden, New Orleans, La.

Sylvester, your letter speaks for itself. I will certainly pray for you. By "good books," I suppose the boys and girls mean copies of the MESSENGER, which I said I would send them. You must have received your copy by now. As for those other addresses, I would be delighted to send them copies of the MESSENGER, but you forgot to mention the names. Perhaps you'll do that the next time you write.

Dear Father Howard: Thanks for the prize. I am sorry I didn't send my address. I sure am thrilled. Many, many, many thanks. Respectfully,

Anthony Wardia, age 15

811 Bakewell, Covington, Ky.

You are very, very, very welcome, Anthony.

### AUTOBIOGRAPHY CONTEST

Well, here are the last of the Autobiographies. The winners for this month:

#### My Autobiography

Mildred Webster, age 16

1414 - 28th Ave., Meridian, Miss.

I was born in Hattiesburg, Miss., July 12, 1926. We lived there until 1936.

One day my father called me and asked me if I would like to live in Chicago. I had heard that it was such a large city, so pretty and exciting, that I said, "That would be fine, if you mean it!" And he really did.

The next day I found myself crying and saying "Goodbye" to all my friends.

We lived in Chicago almost a year. It was very cold, and Mama said we were not used to such cold weather, so — "Here we go again!"

I was 11 years old then. We went to Bay Saint Louis, Miss., and lived with my aunt and grandfather, while Daddy came to Meridian to start a new business in undertaking. My sister, brother and I entered St. Rose de Lima School. Mother left us there and came to Meridian to join Daddy. About two months later they sent for us.

We entered St. Joseph's School in Meridian. I was in the 6th grade. At first I didn't like it very much, but when I became acquainted with the children I was all right. In 1940 I was promoted to the 9th grade, and was very glad. I always thought when one entered first year high that was

something big. I was very proud of my teacher, Sister Bertranda. She was a very good teacher, and very understanding when we would forget ourselves a little. The fun couldn't always last, and the sorrow came when Sister Bertranda had to leave when the year was over. We were all very sorry.

Now I am in the 11th grade. I try to study very hard. I am a Catholic and like the Catholic school better than any I have ever attended. I like all of my classmates and try to get along with them. I am a member of the Children of Mary. I also belong to the Basketball Club and the F. S. C. Club. I have never before belonged to that many clubs at one time, but I am having the time of my life, even if it is just beginning.

#### My Autobiography

August Washington, age 13

219 Yazoo St., Yazoo City, Miss.

I was born on May 11, 1929. When I was about one year old my mother left me in the back yard in a box. When a dog and some puppies came around the house, I jumped out of the box and started to walk up the steps. I was also crying. My mother ran to the back door to see what was wrong; there she found me walking. That day she walked me so much until she got tired.

When I was 3 years old Mother took sick, and my grandmother came to cook. She was making some bread. I was sitting at the table, looking on and saying: "Mom don't do it that way; Mom don't do it that way!"

Grandmother said: "Boy, if you don't be quiet, I will run you out of here!"

When I was 5 years old I started to school, and passed to the first grade. That summer my tonsils were taken out, and I was out of bed in time for school the next year.

Now I am going to the Catholic school for the first time and I like it very much. I just passed to the 8th grade. We have hot lunch at school and it is very good. Father teaches us Catechism every day for half an hour. I did not learn the most important parts of the four "R's" until I came to St. Francis' School. I like the teaching best in this school.

Our teacher's name is Sister Hortensia. Our Father's name is Father de Boer. I hope I can be an altar boy some day for Father de Boer.

#### My Autobiography

Madeline Travis, age 14

511 Barksdale Ave., Yazoo City, Miss.

I am a colored girl. I was born in the country a little out from Yazoo City Decem-



## ST. AUGUSTINE'S MESSENGER

ber 27, 1927. My father was blind when I was born. He has seen all my brothers and sisters except me. I have six brothers and two sisters. They are all grown and married.

When I was only 5 years old, my mother moved to town so that we could attend school. My father refused to come with us, and Mother left my older sister and brother to keep house for him.

I was 7 years old when I started to school. I went to the public school until the Catholic school opened, September 11, 1940. My mother was very pleased at my attending a Catholic school. The first year at St. Francis' School was very good for a beginning. The second week after school opened, I had to address the Bishop. There were white and colored people present.

This is my third year in the Catholic school. I am in the 8th grade. Last Christmas we had a great celebration. The church was filled. My mother was present also. We had a procession at Easter time.

We are taking instructions to become Catholics. If we make it, we are going to be baptized soon. There are 24 children taking instructions. We are praying to receive the Grace of God, so that we can become Catholics. If everyone is as glad as I am, they are really glad. Won't you pray for me also, dear Readers?

Space does not allow us to print all the other good Autobiographies, but here are the names of the winning writers, each of whom will receive one year's FREE subscription to the MESSENGER:

**Catherine Schroeder**, age 12, R. R. No. 1, Greensburg, Ind.

**Jeanette Laroche**, age 11, 1 Richardson Court, Methuen, Mass.

**Guy A. Beaulieu**, age 10, 4 River Place, Methuen, Mass.

**Winnie Wiltshire**, age 17, 63 St. Felix St., Brooklyn, N. Y.

**Thelma Howard**, age 14, 321 Barksdale Ave., Yazoo City, Miss.

**Dan Myles**, age 15, 319 W. Jefferson St., Yazoo City, Miss.

**Rosie Lee Travis**, age 16, 511 Barksdale Ave., Yazoo City, Miss.

**Alma Harris**, age 14, 613 E. Jefferson St., Yazoo City, Miss.

**Mable Smith**, age 14, 609 E. Jefferson St., Yazoo City, Miss.

**Emma Chaney**, age 17, 113 N. Water St., Yazoo City, Miss.

**Pennie Brookins**, age 14, 320 Clay St., Yazoo City, Miss.

**Chrisly Young**, age 13, 720 E. Powell St., Yazoo City, Miss.

**Eula Marie Smith**, age 13, 210 Second St., Yazoo City, Miss.

**Josephine Perry**, age 13, Star Route 1, Box 54, Yazoo City, Miss.

**Leonard Myles**, age 14, 319 W. Jefferson St., Yazoo City, Miss.

**Leola Taylor**, age 14, West Madison St., Yazoo City, Miss.

**Ella Weaver**, age 15, Rt. 3, Box 11, Yazoo City, Miss.

**Thelma Williams**, age 16 (what address please?), Yazoo City, Miss.

**Annette Wong**, age 9, 116 S. Walnut St., Greenville, Miss.

**Geraldine Therese Chambers**, age 10, Rosa, La.

**Allan Nelson**, age 14, 612 Houma St., Donaldsonville, La.

SO, that ends the Autobiography Contest. Now, Boys and Girls, get ready for the brand-new

### MISSION-GRAPH CONTEST

which is open now to all children. A Mission-graph is a little true story or description of a Mission. Here is the idea: Write something (not more than 150 words) you have seen or heard or read about a Colored Mission. Describe the church or the school or the people or the children, a First Communion or Confirmation class, school closing or an instruction class. Tell how the Mission began, how it has grown, or what things the missionary and his people have done to raise money for the Mission. Or tell what you or your parents have done or are doing to help the Negro Missions.

Oh, there are just lots of things you can write in Mission-graphs about the Negro Missions. Those who send in the best will win free one-year subscriptions to ST. AUGUSTINE'S MESSENGER, and their Mission-graphs will be published in the CHILDREN'S CORNER.

### RULES:

1. Your Mission-graph must not exceed 150 words.
2. Your name, age, address, grade and school must be written at the end of each Mission-graph.

So get busy, Little Readers and Writers, and send in the BEST Mission-graphs.

### GOOD MOVIE CLUB

Here are the names of new members which were left out of previous editions because of lack of space:

Doris Molique, 12; Jeanette Bihl; Joseph Busch; John Huesing, 12; Dorothy Dietz; Lee Andrew Hoy, 10; Lee A. Smith, 12; Willie Bassett, 10; Robert Harthun; William Lageman, 12; Ethel Mae Bohman; Esterene Jackson, 11; Gerald Schunder; Arthur Kaiser; Julia Johnson, 11; Dolores Schweinefus; Robert Rohling; Louise Jones, 14; Bertha Smith, 10; Mary Grune; Albert Grout; Louisa Straughter, 10; Richard Johnson, 13.

You, too, may join the Good Movie Club. Just make the resolution to go to see only GOOD and clean movie shows, then write me a letter or card, giving your name, age, grade and address, and saying that you want to join the Good Movie Club; and right away you will become a member. There are no dues. Just keep your resolution.

Remember the Colored Missions in your October rosaries, and write to me very soon.

FATHER HOWARD, S.V.D.  
Bay Saint Louis, Mississippi



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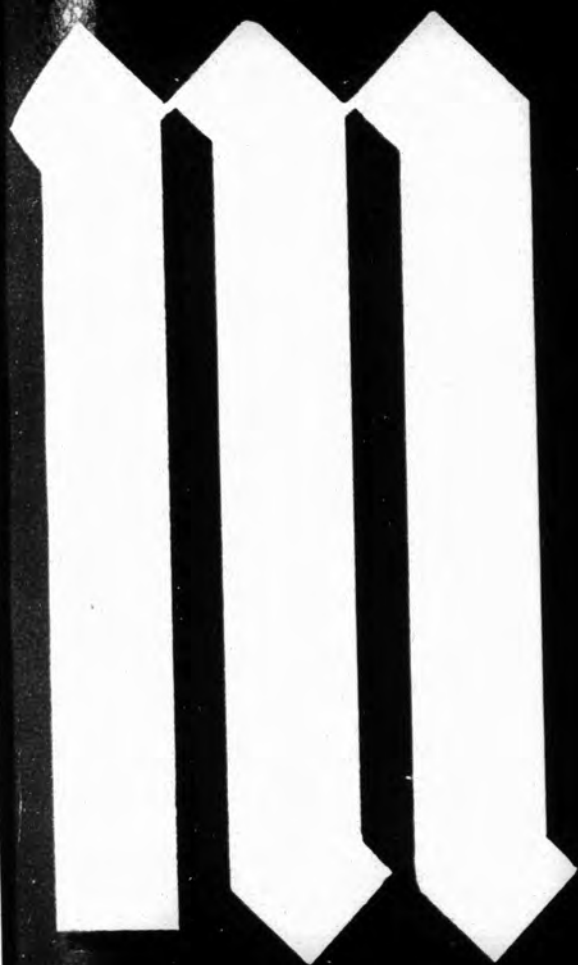


Photo by F. Shanahan  
BISHOP RICHARD CUSHING OF BOSTON AND CHAPLAIN JOHN BOWMAN,  
S.V. D., OF FT. McCLELLAN, ALA.



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# MESSENGER

ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XX

NOVEMBER, 1942

Number 10

## *Editorial:* A NOTEWORTHY ANNIVERSARY

On the twenty-first of this month, the feast of the Presentation of the Blessed Virgin Mary, the Sisters of the Holy Family (New Orleans), who are the second oldest of the four religious communities of colored Sisters in this country, are going to commemorate the One Hundredth Anniversary of the founding of their community.

It is a far cry from those three pioneer women who first gathered in 1842 to the community of 232 Sisters today; a far cry from the one school and small home in New Orleans a century ago to the more

than forty schools, charitable institutions and convents conducted by the Sisters today in four States and one mission country, but the Sisters of the Holy Family have bridged the gap of a hundred hard years fearlessly, faithfully and zealously.

To the self-sacrificing Sisters of the Holy Family, therefore, we joyfully dedicate this issue of ST. AUGUSTINE'S MESSENGER, congratulating them on this occasion of their centennial celebration, and begging God to bless their future labors while rewarding their past accomplishments.

TO ALL OUR READERS

A HAPPY THANKSGIVING



#### SISTER JUBILARIANS OF THE HOLY FAMILY

Seated is Sister Anastasia, who celebrated her Golden Jubilee as a religious four years ago. Standing are Sisters Des Anges, Mary of the Visitation, Dolores, Frances and Emerentia, who at the same time celebrated their Silver Jubilees as professed Sisters

## THE TURN OF A CENTURY

ALEXANDER LEEDIE, S.V. D.

- The Only Colored Sisters in the Deep South
- The Sisters of the Holy Family Complete 100 Years of Service in the Colored Missions

"Father, I have been a professed member of the Sisters of the Holy Family for almost fifty years. During my span of life in this community many things have changed for the better. I can well recall how, in the earlier days, our novices and professed Sisters were forced to go out and beg for most of the meals we and our charges ate. Oftentimes we were courteously received; frequently we were looked upon with disdain and driven away from the stores and homes to which we went to beg alms. God, however,

is good and always provided, even though at times some of our pioneer Sisters had only the crust of bread to eat.

"Once when some of our Sisters were assigned to open a school in a certain section of Louisiana, they found nothing there upon arrival but a barn that had to be converted into a combination convent and school, —"

At this point the convent bell sounded, calling all the Sisters to chapel. Sister bade me a hasty "adieu" and made her way to the



## ST. AUGUSTINE'S MESSENGER

House of Prayer, leaving me to ponder over the progress of her community after whetting my desire to ascertain something of its past history.

Nineteen hundred and forty-two is a red-letter year in the history of the Catholic Negro Apostolate in the United States. It commemorates a century of unselfish labors by gallant souls in the loving service of Christ, one hundred years of prayer and sacrifice to bring the American Negro to the Feet of Christ.

The Sisters of the Holy Family are the second oldest community of colored Sisters in the United States. Thirteen years previous to their foundation in 1842 the Oblate Sisters of Providence were organized in Baltimore, Md. However, today, as in the earlier years of their existence, comparatively little

has been written or spoken concerning these virgins dedicated to Christ and His Church. Silently, prayerfully, cheerfully and energetically they go about their daily tasks with no fanfare to announce their progress or achievements. The American colored Catholic Sister is still a novelty to a vast number of Catholics in the United States. She is a person who must be seen before she can be believed to exist.

Like similar foundations of lasting value, the beginnings of the Holy Family Sisters were not pretentious but extremely humble, beset with manifold trials and difficulties, setbacks and disappointments, which in the long run only served to prove their priceless worth. Humility, perseverance and love have conquered over all obstacles placed in the path of these Sisters. Many were

### A CLASS OF POSTULANTS WHO ENTERED THE CONVENT IN SEPTEMBER

The first step in becoming a Sister of the Holy Family is the postulancy. The postulants wear a special habit and receive a special course of training lasting about six months

Photo by Bedou



## ST. AUGUSTINE'S MESSENGER

the darts shot at them from the bow of prejudice. But the flame of action, ignited in 1842 by a small band of three young women, has become a bright fire throughout the subsequent years, burning with a steady glow on the hearth of the Negro Apostolate today. Who started this blaze of service and love? Just how it began is a story within a story.

It so happened in the latter part of 1824 that a young white Frenchwoman voyaged from France to New Orleans, La., desirous of seeing her sister, an Ursuline nun, then stationed at the famed Ursuline convent of that city. In her eagerness to set foot on land after the long sea voyage she rushed onto the gangplank before it was securely fastened. The structure gave way sending her splashing into the muddy waters of the Mississippi River. A Negro hurriedly plunged into the

swirling river and rescued her from a watery grave. Josephine Alicot's gratitude for this act of heroism assumed the form of a vow by which she pledged to spend the remainder of her life in an effort to uplift the downtrodden Negro. Socially, a woman of culture and prominence, spiritually, an example of humility and kindness, she went about from plantation to plantation in southern Louisiana instructing, consoling and alleviating the miserable plight of her numerous black brothers, who were chafing under the heavy yoke of slavery. In 1825, she succeeded in establishing a school for Negroes, the first for Negro Catholics in the city of New Orleans.

While Miss Alicot quietly carried on her work as "a servant of the slaves," two young colored ladies were pouring out their souls in earnest prayer beseeching God to grant

### THE NEXT STEP — RECEPTION INTO THE NOVITIATE

Dressed as brides — the brides of Christ — the postulants ask for admittance into the novitiate, giving up on their part all thought of earthly marriage to become the virgin-spouses of Christ







Photo by Bedou

**PUTTING ASIDE THE FINE BRIDAL DRESSES OF THEIR RECEPTION,** these young ladies have donned the simple black and white habits of Sister-novices of the Holy Family. The novitiate training covers a period of two years after which the Sister-novices make their profession and exchange the white veil for a black one. The professed Sisters are then assigned to active work for the salvation of souls

them the wherewithal to dedicate themselves to Him as consecrated virgins and brides of Christ — Catholic Sisters. One of them, Juliette Gaudin, had, most probably, come to New Orleans as a refugee seeking safety from the bloody slave insurrections in her native Cuba. The other, Harriet DeLisle, was a native Creole of New Orleans. A chance meeting of the three in St. Mary's Church, New Orleans, resulted in an intimate lasting friendship and a profitable exchange of hopes and aspirations. Learning of their intense desire to serve Christ and their fellowmen as Sisters, Miss Alicot arranged for a meeting with the Very Rev. Etienne Rousellon, then Vicar General of the diocese.

Father Rousellon's interest was high from the start, and he lost no time in presenting the matter to

Bishop, later Archbishop, Anthony Blanc for his episcopal approbation. This was gladly given, and well may we imagine the flood of joy that filled the three women's hearts because of these glad tidings. No doubt, the prayer of the Psalmist was on their lips: "This is the day which the Lord has made, let us be glad and rejoice therein."

On November 21, 1842, the three moved into a small house on St. Bernard Avenue in New Orleans, and launched their crusade for souls. Children were assembled and given catechetical instructions. Aged women were cared for and also, in many instances, prepared for First Holy Communion.

As yet, however, this tiny community was without a religious habit. It was not until a few years later when they abandoned this small house and moved to more ample



## ST. AUGUSTINE'S MESSENGER

quarters that a distinctive religious garb was worn and a definite set of rules drawn up. Thanks to the kindly interest of the Religious of the Sacred Heart, the Misses Gaudin and DeLisle, together with a few postulants, learned to walk the path of religious life leading to perfection.

Meanwhile, Miss Alicot remained with the pioneers of the infant community assisting them in every way possible, though she herself never joined the community as a professed member. Her years of labor and sacrifice in behalf of the Negro came to a peaceful end in the midst of the Sisters whom she had befriended. Miss Alicot's untiring efforts brought much light and peace into the hearts of numerous discouraged Negroes; yet, she has never been duly credited and recognized for her Catholic Negro work in Louisiana. The Holy Family Sisters, however, have imbibed the noble spirit of Josephine Alicot and continue today as a living monument to her loving memory. Rightly does Roger Baudier, the Catholic historian of Catholic Church activities in Louisiana, have this to

say of her: "Miss Alicot may be regarded as the apostle of Catholic Negro work in Louisiana and one of the pioneers in such labors. It is only regrettable that due credit and recognition have never been given to her and that so little is known of her."

Harriet DeLisle became the first mother superior of the new community and kept the post until her demise in 1862. Sister Juliette (Miss Gaudin) succeeded her and safely guided the little community through those terrible crucial years of turmoil and bloodshed that marked the Civil War era. By 1867 they were obliged to move to larger quarters in order to accommodate the postulants whom Providence deigned to send.

At this time, too, a school was placed in their charge together with the New Orleans' orphanage. The orphanage was previously supervised by the Oblate Sisters of Providence from Baltimore, Md. This asylum was the seed from which the notable work in behalf of orphaned children assumed a place of primary importance in the labors of the Sisters of the Holy Family.

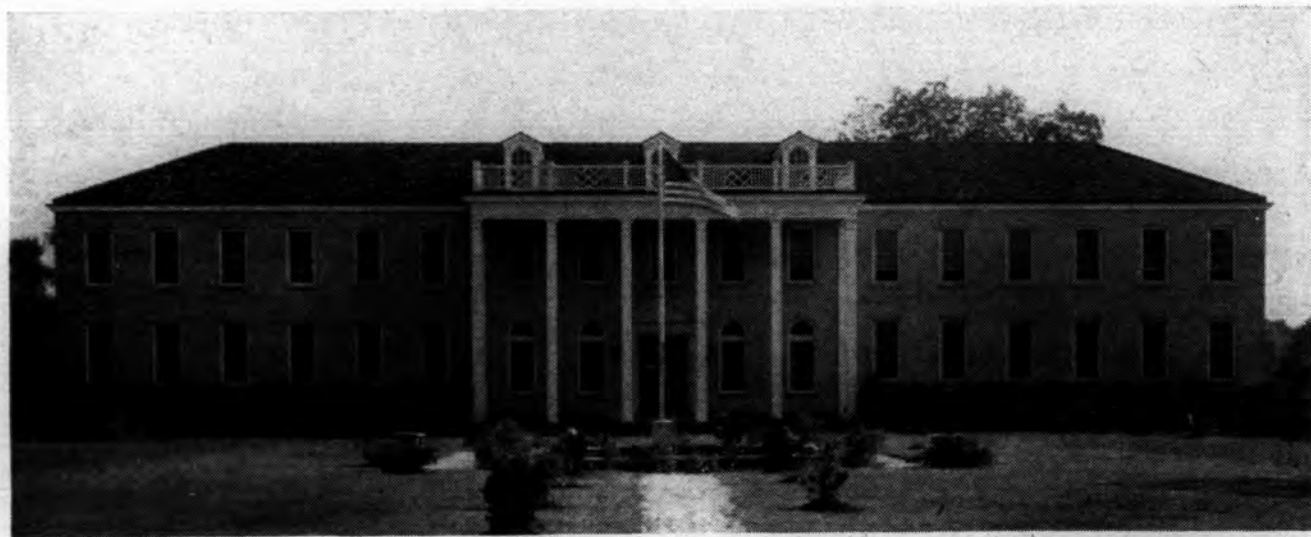


Photo by Bedou

**LAFON HOME FOR BOYS, GENTILLY HIGHWAY, NEW ORLEANS, LA.**

This is one of the three charitable institutions conducted by the Sisters of the Holy Family in New Orleans



## ST. AUGUSTINE'S MESSENGER

In 1881 an old building on Orleans Street, just behind the famed St. Louis Cathedral, was purchased. During the earlier years of the 19th century this structure was the notorious Quadroon Ballroom, a place of vicious influence, frequented by white gentlemen who came to dine and dance with mistresses of color. Today, a guide conducting a sight-seeing tour to historic landmarks of the Crescent City will point out this building and the one adjacent to it as the former Orleans ballroom and theater. Little, however, will the average tourist suspect that behind the huge doors marking the entrance a revolution of life has taken place. The music of the dance has been supplanted by a virgin choir chanting the prayers of the Church. The gyrations of dancers are succeeded by the graceful movements of somber-clad nuns going about their appointed tasks. The Orleans ballroom has become the Motherhouse of the Sisters of the Holy Family. The former theater and circus buildings adjoining it are now St. Mary's boarding academy for girls conducted by the Sisters.

When the Sisters celebrated their Golden Jubilee in 1892, they numbered forty-nine Sisters. Well did the poet sing of them at that time:

Honor, all honor to the quiet gentle band  
Who vowed their life-work to a hapless race;  
Their *jubilee* proclaims God's sheltering hand  
O'er love which gives to prejudice no place.

Another fifty years have flown away on the wings of time, and the initial spirit of the Sisters of the Holy Family still animates their labors. The dew of God's grace and blessing has fallen upon them in abundance during the past half-century. Nineteen hundred and

forty-two is their centenary year — a fitting year to look in retrospect over the past and plan for the future with high hopes and confidence in a loving Providence.

Taking stock of the activities of Holy Family Sisters at the present time, the record shows the following: a home for aged men and women, a home for orphan boys, a home for orphan girls. All these institutions are located in the City of New Orleans. Besides these, the Sisters are well represented in the field of education, conducting St. Mary's Academy, a boarding school for grammar and high school girls, and over two dozen parochial schools.

The Congregation now numbers 210 professed Sisters, 22 novices and 12 postulants. The present Mother General is Mother Mary Elizabeth.

Silently, prayerfully and resolutely this stalwart band of chosen virgins will carry on, facing the future with confidence and determination while using the accomplishments of the past one hundred years as spurs for greater things in future.

Thus far a struggling few have trod  
The thorny road of trials rude;  
This happy jubilee shows broad  
The way to fields of boundless good.



### Blessed Martin's Feast

November 5 is the feast of Blessed Martin de Porres, the holy Negro Dominican lay Brother, who died in 1639 in Lima, Peru, in South America. Last year the Archdiocese of New Orleans received from the Sacred Congregation of Rites in Rome the privilege of publicly celebrating the feast of Blessed Martin, and this year the feast will be observed in all the churches of the Archdiocese.





**SISTER GERTRUDE WITH A GROUP OF GRADUATES OF HOLY ROSARY INSTITUTE,**  
a high school and girls' boarding academy conducted by the Holy Family Sisters  
in Lafayette, La.

## Schools of the Holy Family Sisters

CLARENCE J. HOWARD, S.V. D.

- They extend East to Florida, West to Texas
- North to Oklahoma and South to British Honduras

The Congregation of the Sisters of the Holy Family, the second oldest community of colored nuns in the United States, numbers 232

professed Sisters and novices doing mission work in 2 Archdioceses, 4 Dioceses and 1 Vicariate-Apostolic, located in 4 States — Florida,



## ST. AUGUSTINE'S MESSENGER

Louisiana, Oklahoma, Texas — and one Central American country: British Honduras.

The Sisters conduct 26 elementary schools, 6 high schools (including 2 boarding academies for girls), 4 junior high schools, 2 orphanages and 1 home for the aged. Aided by 30 lay teachers the Holy Family Sisters have charge of 7,237 pupils in a territory stretching from Apalachicola, Fla., to San Antonio, Texas, and from Tulsa, Okla., to Stann Creek, British Honduras. The schools are located as follows:

### Elementary Schools

Apalachicola, Fla.:  
*Holy Family School*

Algiers, La.:  
*All Saints' School*

Baton Rouge, La.:  
*St. Francis Xavier's School*

Bellevue, La.:  
*Christ the King School*

Bertrandville, La.:  
*St. Benedict the Moor School*

Breaux Bridge, La.:  
*St. Francis of Assisi School*

Donaldsonville, La.:  
*St. Augustine's School*

Klotzville, La.:  
*St. Augustine's School*

Lafayette, La.:  
*Holy Rosary School*  
*Immaculate Heart of Mary School*  
*St. Paul's School*

Madisonville, La.:  
*St. Francis Xavier's School*

Mandeville, La.:  
*Holy Family School*

New Orleans, La.:  
*St. Joan of Arc School*  
*St. Katherine's School*  
*St. Mary's Convent School*  
*St. Raymond's School*

Opelousas, La.:  
*Holy Ghost School*

Reserve, La.:  
*Our Lady of Grace School*

Tulsa, Okla.:  
*St. Monica's School*

Ames, Texas:  
*Our Lady of Mercy School*

Galveston, Texas:  
*Holy Rosary School*

Houston, Texas:  
*Our Mother of Mercy School*  
*St. Nicholas' School*

San Antonio, Texas:  
*Holy Redeemer School*

Stann Creek, Br. Honduras, C. A.:  
*Sacred Heart School*

### High Schools and Academies

Baton Rouge, La.:  
*St. Francis Xavier's Junior High*

Donaldsonville, La.:  
*St. Augustine's High School*

Lafayette, La.:  
*Holy Rosary Institute*  
*St. Paul's High School*

New Orleans, La.:  
*St. Mary's Academy*

Opelousas, La.:  
*Holy Ghost High School*

Tulsa, Okla.:  
*St. Monica's Junior High*

Houston, Texas:  
*Our Mother of Mercy Junior High*  
*St. Nicholas' High School*

San Antonio, Texas:  
*Holy Redeemer Junior High*

### Other Institutions

In the city of New Orleans where their Motherhouse is located, the Holy Family Sisters conduct the Lafon Home for Boys, St. John Berchmans' Orphanage for Girls, and Lafon Home of the Holy Family for the Aged.



OUR 1942-43 PREP. STUDENT-BODY WITH THEIR PREFECTS  
 Father Hubert Posjena, S.V.D. (left), head prefect, and (right) his assistant,  
 Father Lawrence Dudink, S.V.D.

## OUR SEMINARIANS

This year there are sixty-eight colored seminarians studying for the priesthood with the Society of the Divine Word at St. Augustine's Seminary in Bay Saint Louis, Miss., and at St. Mary's Novitiate in Techny, Ill. This is the largest number of colored students the Society of the Divine Word has had in any one year.

Nineteen new students from 8 different States entered St. Augustine's in September to bring the number of preparatory students to 50. 12 clerical novices and 6 major seminarians bring the total to 68.

These 68 seminarians, including the 12 novices in Techny, come from 16 States, the District of Columbia and Panama. Catholic Louisiana furnishes the largest quota — 28 students.

Arranged according to States the seminarians are:

*ALABAMA* (3) — *Birmingham*: Frater Edward Adams; *Ensley*: Leon Ellis; *Mobile*: Samuel Buford.

*FLORIDA* (2) — *Coconut Grove*: Frater Curtis Washington; *St. Augustine*: John McClain.

*ILLINOIS* (6) — *Chicago*: Frater Clarence Wright, Donald Bourgeois, Leon Collier, Leonard Davis, Joachim Mason and Laurence Thornton.

*INDIANA* (1) — *Logansport*: William Dunn.

*KANSAS* (1) — *Kansas City*: Herbert LaSalle.

*LOUISIANA* (28) — *Abbeville*: Frater John LaBauve, Joseph Guidry and Raymond Guidry; *Algiers*: Aubry Osborn; *Baldwin*: August Thompson; *Barton*: John Foster; *Crowley*: Alexander Angel; *Grand Coteau*: Theodore Charles and William Chevis;



## ST. AUGUSTINE'S MESSENGER

- Klotzville*: Frederick Honore;  
*Lafayette*: Frater Mark Figaro,  
Frater Joseph Francis and Paul  
Babin; *Lake Charles*: Frater  
Harold Perry, Frater Leonard  
Olivier, Verlin LeDoux, Joseph  
Simon, Hubert Singleton and  
Linwood Singleton; *Napoleon-  
ville*: Frater Matthew Skidmore;  
*New Iberia*: Tilden LeMelle;  
*New Orleans*: Thaddeus Bou-  
cree, Warren Carlson, Linus Coi-  
gnet, Charles Felton, Alvarez  
Meyers and Melvin Robert;  
*Opelousas*: Frater Vernon Dau-  
phin.
- MARYLAND (3) — *Baltimore*:  
Frater Claver Richardson and  
Paul Neale; *Catonsville*: Thom-  
as Wilson.
- MASSACHUSETTS (1) — *Cam-  
bridge*: Frater William Adams.
- MISSISSIPPI (1) — *Natchez*:  
Frater James Carter.
- MISSOURI (7) — *Kansas City*:  
Elmer Powell; *St. Louis*: James  
Abram, Aloysius Allen, Philip  
Allen, Harrison Burrus, Joseph  
Patterson and Walter Simmons.
- NEBRASKA (3) — *Boys Town*:  
Warren Anderson; *Omaha*: Fra-  
ter Oscar Hodges and Victor  
Metoyer.
- NEW JERSEY (1) — *Pleasant-  
ville*: Frater Arthur Winters.
- NEW YORK (2) — *Albany*: Fra-  
ter Thomas Jones; *New York  
City*: Milton Edwards.
- NORTH CAROLINA (1) —  
*Washington*: Vance Thorne.
- PENNSYLVANIA (1) — *Phila-  
delphia*: Frater Philip Wooby.
- TEXAS (2) — *Houston*: Conrad  
Mallet; *Raywood*: John Olier.
- WASHINGTON, D.C. (1) —  
Henry Brooks.
- CANAL ZONE, PANAMA (3) —  
*LaBoca*: Frater Carlos Lewis and  
Gerald Lewis; *Silver City*: Ken-  
neth Watson.
- 

## Thanksgiving Song

ARTHUR C. WINTERS, S.V. D.

There are a hundred little things that bless us day by day,  
There are a hundred mercies gladdening our grateful way:  
There are the gentle words and smiles that keep love ever bright,  
There are the stars adorning day and night,  
There is a baby's happy face, a thoughtful man's advice  
A gentle woman's love and grace — these sing of paradise.  
We have the counsel of our friends, the message of our books,  
The fruit that bounteous nature lends, the melody from brooks,  
The song that soaring nature sings, the fragrance of its trees,  
The coolness of a passing wind, the sighing of a breeze.

There are a hundred little things demanding gratitude,  
A hundred shining blessings from the Father's plenitude.  
Our tree of life should always in sincere thanksgiving grow,  
Our heart should sing in praise of Him from whom all blessings flow.

## First S.V. D. Brother in the South Dies

Brother Alfred, the first Brother of our Society to work in the South, passed away on August 22, the victim of a heart attack. Born Carl Moeller in Germany, he entered the Society in 1894. He came to the States in 1912, and was sent to St. Augustine's Seminary in the year 1934. Here he worked faithfully at his numerous duties, until sickness overtook him several years ago. In 1939, he became the victim of frequent heart attacks which kept him to his room, where he was cared for by his fellow Brothers until the day of his death.

During his life, Brother Alfred was a wonderful example of industry and zeal; and during his illness his patience and cheerfulness never forsook him.

We ask all our friends and benefactors kindly to remember him in their prayers.

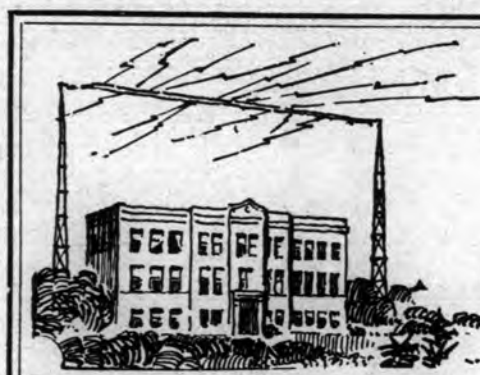
### Funeral

The Funeral of Brother Alfred took place on August 24. A Solemn Requiem High Mass was celebrated by Very Rev. Father Provincial assisted by Fathers Christian Baker and Joseph Busch. The body was interred in the cemetery at one end of our grounds. This makes the fifth professed member of our Society to be laid away in this little spot, the four others being priests. Two of our minor seminarians have also found a last resting place here.

You may be sure that, their graves being here in the sight of those who come after them, they shall not lack prayers for the relief of their souls.

### REMEMBER THE POOR SOULS

A Solemn Requiem Mass will be offered on All Souls' Day in our Seminary Chapel, and a special Mass every day in November thereafter, for our departed benefactors and for the deceased relatives and friends of our living benefactors. We invite you to send in the names of your departed dear ones to be remembered in these Masses.



Seminary

**BROADCAST** from  
St. Augustine's Seminary, St. Louis  
the only Catholic Seminary in

### Retreats

Two retreats marked the close of the summer vacation. The first one, for the Fathers of the faculty and for several missionaries, was a private retreat, ending on the last Sunday of August.

The retreat for the major seminarians followed soon after. The retreat Master was Father Norbert Schuler, S.V. D. The meditations and conferences he delivered were backed by solid asceticism and spirituality. He frequently interspersed examples and anecdotes, some even from his own personal experience. His talks came from the heart and, we feel sure, have been profitably received.

### Seminary Sees Students Again

The minor seminary students have once more returned to the portals of St. Augustine's Seminary. This means that the place is once more alive, and with such a bunch of good clean American boys!

These boys are imbued with an ideal. You can see it on their faces as they pass you on the grounds. You can see it in their aspect as they kneel in the chapel. The priesthood is their aim, and they are determined to arrive at that sublime goal, although the venture may be a long one — fourteen years long.

The number of students in our minor seminary this year reached the half-hun-



**VISITING AUGUSTINE**  
Rev. Gilbert Hay SS.T., pas  
Peter Claver's M Holy Tri  
and Brother Au chacheré,  
who is now stud eology at  
Trinity House of in Silve  
Md., and at holic Uni



# News

**ROAST from**  
 Seminary St. Louis, Mississippi  
 Catholic Seminary in America



dred mark, and that for just the high-school course. We wish to all of them the greatest achievement during the current school year, and for the rest of their time of preparation for the Holy Priesthood.

## Brother Lambert Makes Perpetual Vows

On September 8, the day of our Blessed Mother's Nativity, one of our Brothers was born to an everlasting religious life when, before the eyes of all, he pronounced his perpetual vows. This was Brother Lambert.

At the end of his retreat, which he had made with the Fraters, this young Brother, with a lighted candle and a paper of profession in his hand, proceeded to the chapel. There an inspiring address was delivered by the Very Rev. Father Provincial. He called to mind the meaning and importance of the sacrifice that this young Brother was making, and the good example he was setting before the eyes of all. It must truly have been an inspiring sight to many of our new students who witnessed such a scene for the first time.

After the sermon, Brother Lambert vowed poverty, chastity and obedience to God forever. It was surely a big moment in his life. Holy Mass followed immediately after the ceremony, and during it the Brother received Holy Communion.



TING AUGUSTINE'S  
 t Hay SS.T., pastor of St.  
 er's M Holy Trinity, Ala.,  
 er Au chacheré, M.S.S.S.T.,  
 v stud eology at the Holy  
 use of s in Silver Springs,  
 ad at holic University

## School Starts

Out of the seemingly endless confusion of books, pens, pencils, ink, blotters, notebooks, tablets and more books, came the orderly sequence of the first day of school. This day, the 9th of September, saw students meet teachers and teachers meet students; saw classes begin with curiosity and interest; saw another actual step made in the direction of the goal for which all are striving. It makes you feel fine to know that at last you are really in training to be a leader in the Army of Christ. Ask any student if that isn't right!

## ANY BONDS TODAY? Buy U. S. War Bonds and Stamps

### Slip-up

Wifey: "What do you think? Yesterday that woman next door called me an old crow!"

Hubby: "My, my; how could she? You are only 45."



### And That's That

"Now, my fine young man," the kindly old gentleman asked seven-year-old Bobby, "and what do you want to be when you grow up?"

"A sol'jer in the Army," came the prompt reply.

"But you might get shot."

"By who?" Bobby queried.

"By the enemy."

"Then I'd ruther be the enemy," Bobby decided definitely.

## Solemn Christmas Novena for all our Benefactors

We invite you  
 to join us in this Novena  
 to be held in the  
**SEMINARY CHAPEL**  
**December 16-24**

in preparation for Christmas

**St. Augustine's Seminary**  
**Bay Saint Louis, Miss.**

# Danny and the Sanctuary Lamp

EVELYN M. RAABE

"Thank you, Mrs. Ferris," said Danny politely and smiling broadly as his dirt-stained fingers slipped the shiny half-dollar into the pocket of his overalls.

"It looks very nice, Danny," Mrs. Ferris commented after having inspected the weeded and freshly cut lawn. "I can't see a dandelion any place. Come again next week and take care of it."

"Gee, thanks!" Danny completely forgot to be businesslike, and Mrs. Ferris was puzzled by the light of eager anticipation which flashed in his blue eyes. Never had she known any boy to be so eager for work as eleven-year-old Daniel O'Connor — but, then, Mrs. Ferris didn't know Danny's secret.

"I'll be here, Mrs. Ferris," promised the lad as he started for home.

The Saturday had been a busy one for Danny, and he was somewhat tired, but there were two half-dollars and a quarter jingling in his pocket, and he forgot how heavy the grocery orders had been which he had delivered for Mr. Paxton, and how the hot sun had beat down on his back as he dug the dandelions from Mrs. Ferris' front lawn. A dollar and a quarter! It was the best day that Danny had had, and that made \$9.80 that he had earned in the three weeks that he had been running errands and doing chores for the neighbors. There were only two more weeks now, and then Father Riley's little chapel would be ready for the finishing touches — Danny felt sure he could make another \$5 in those two weeks.

Danny was thinking about Father Riley and his little chapel as he made his way down Greenley Avenue. For as long as Danny could remember, Father Riley had been the special friend of the Negroes of the city; he had a very soft spot in his generous Irish heart for them, and they all came to him with their joys and sorrows.

"Some day," Father Riley would often say, "some day they're going to

have a chapel all their own." And now, after years of hard work and prayer and sacrifice, his dream was about to be realized. Bazaars and whists had made it possible for him to buy a little cottage — a little cottage with broken windows and a roof that leaked, a little cottage that would have to be scrubbed and painted both inside and out. But Father Riley was undaunted. There had been enough money left after the purchase of the cottage to cover the cost of the materials needed for its repair, and Father Riley had friends — carpenters and roofers and painters, and no one would even think of saying "no" to Father Riley.

The men gave generously of their time, and gradually the little cottage was being transformed into a lovely chapel. Those who couldn't lend a hand with the remodeling raised enough money to furnish the chapel, while from the sewing club came exquisite altar linens and vestments. All were more than willing to help their beloved Father Riley in this work, which was so dear to his heart.

And the little chapel of Our Lady of Lourdes was to have a statue of Blessed Martin de Porres — it was to be a surprise for Father Riley, a gift from his colored friends. Danny liked surprises, and he smiled as he wondered what Father Riley would say, for Blessed Martin was his favorite, and it was to him that he attributed his many blessings.

It was nearly five years since Father Riley had told Danny about Blessed Martin — that was the day when the good priest had found the lad in the church, crying his heart out over his desperately sick puppy, Boots. Father Riley had placed a consoling arm about the lad's shoulders, and Danny had listened wide-eyed as Father Riley had told him of Blessed Martin's great love for animals, and how the holy Dominican had restored life to a dog which had been shot by its ungrateful master.



Then Father Riley and Danny had knelt and said a decade of the Rosary to Blessed Martin, and that evening the puppy began improving. When Boots was old enough to learn to do tricks, Danny had taught him to "kneel" before a picture of Blessed Martin and to salute the holy Dominican with three soft barks. And Danny, his heart overflowing with gratitude to his friend in Heaven, resolved to dedicate his life to working among the Negroes when he became a priest.

When Father Riley had told Danny of the purchase of the little cottage, the lad had been as enthusiastic as the good priest himself, and eager to help.

"Father," he had queried one morning after Mass, "how much does a sanctuary lamp cost?"

"Oh, I think we can get one for about twenty dollars, Danny."

TWENTY DOLLARS! And Danny's savings amounted to \$5.20! That was a long way from \$20 but Danny was not discouraged — it was vacation time, and he could run errands, and

the remodeling of the cottage would take five weeks.

The dollar and a quarter jingled in Danny's pocket — that made \$9.80 that he had earned in the three weeks that had slipped by, and that, plus the \$5.20 in the red bank on his dresser, added up to \$15. Another \$5 was all he needed, and there were just two more weeks before the little chapel would be ready for the dedication.

Danny could picture the lovely chapel with its altar and statues and its sanctuary lamp, *his* sanctuary lamp, hanging from the freshly painted ceiling. It was the sanctuary lamp that had attracted Danny's attention when his mother had taken him to church for the first time, and later, when Danny was old enough to understand, she told him of its beautiful meaning. He would be so proud of the red sanctuary lamp in the little chapel — it would be there all the time telling Jesus how very much he loved Him, and telling all who came to pray that Jesus was in the Tabernacle.

Danny was busy with his thoughts as he made his way down Greenley Avenue and neared home, so busy that he didn't see the speeding machine rounding the corner as he stepped from the curb —

Before Danny could fully realize what had happened, he found himself lying on his own bed and his Mom standing at his side, looking very anxious as she watched Dr. Griffith make his examination.

"He'll be all right, Mrs. O'Connor," the doctor was saying reassuringly. "His legs are badly cut and bruised, but there are no broken bones. Keep him in bed for a couple of weeks — he's had a bad shock, and the rest will do him good."

Danny's heart sank. A couple of weeks! He tried his best to smile as Dr. Griffith bandaged his injured legs, but his heart was heavy, and he had all he could do to keep back the tears — it wasn't because of the pain, though his legs did hurt terribly, but Danny was thinking of his sanctuary lamp.

"Gee, Mom," he gulped as two big tears slid down his sun-tanned cheeks after Dr. Griffith had gone.

"Yes, dear, I know," Mrs. O'Connor said sympathetically, for she knew what



BLESSED MARTIN DE PORRES, O.P.



## ST. AUGUSTINE'S MESSENGER

was in her lad's heart, and there was an ache in her own, for there were no spare dollars from which to make up the five which Danny lacked. "But Father Riley will understand," she continued consolingly; "and you can give him all that you have, and that will help a lot."

That night was a restless one for Danny, and when he did manage to doze off for a little while, it was only to dream of the chapel and the sanctuary lamp. The hours dragged by, and Danny tried his best to think of some way to make up the five dollars. Perhaps he could borrow the money and repay it as soon as he was able to run errands again — but from whom? He knew his Dad couldn't spare it, nor could his Uncle John, and there was no one else, no one except Aunt Julie — and no one would ever even think of discussing the subject of money with Aunt Julie. Danny couldn't understand his Aunt Julie — she was generous in her donations to the church, and she always gave expensive presents to her relatives and friends, but to no one, not even to Danny, her favorite, had she ever given a nickel to spend. No, he just couldn't borrow it from Aunt Julie.

Danny was growing weary from thinking when he remembered his birthday — it was less than two weeks away, and Aunt Julie had promised him a camera. He had been eagerly looking forward to owning one; for months he had been counting the days until his birthday, and now there were but twelve more to go. Danny forgot about his cuts and bruises as he thought about the camera and the pictures he would take, pictures of his Mom and Dad and Boots and Father Riley and the little chapel and — and—. Tears filled the lad's eyes; the lovely chapel with its altar and statues and its sanctuary lamp — it wouldn't be *his* sanctuary lamp. Danny's heart ached; if only he could find a way of making up the five dollars, he must find some way somehow: perhaps — yes, even if it meant giving up the camera; that would hurt terribly, for

he did so want to have it, but gladly would he make the sacrifice. Danny knew Aunt Julie would spend more than five dollars for the camera — if only she would give him the five dollars instead!

Danny buried his face in his pillow trying to muffle the sobs which would not be controlled. In a flash, Boots was on the bed, his black-and-white face pressed close to Danny's. For a moment the lad hugged the terrier to him and then —

"Gee, Boots," he whispered, his face lighting with a smile as he brushed away the tears. "Gee, why didn't I think of him before? He fixed things for you when you were a sick puppy — he can fix things with Aunt Julie! But we gotta pray, Boots, we gotta pray awful hard."

Danny switched on the night lamp above his head and reached for the framed picture of Blessed Martin which stood on the table near by, he held it up to Boots who had scrambled to the floor —

"Look, Boots," he whispered, "kneel and salute."

The terrier obeyed, and, sensing the necessity of being as quiet as possible, his three barks were no louder than the whispered command of his master.

Then Danny talked it all over with Blessed Martin: he told him all about the little chapel, about his statue which the colored people were going to give Father Riley, about the sanctuary lamp and the fifteen dollars — and that he needed five more, and that he couldn't run errands to earn it now; he told him all about Aunt Julie and the camera, and if only she'd give him five dollars instead.

"You can fix it with Aunt Julie, Blessed Martin. Please?"

Then, after a decade of the Rosary to his beloved Dominican friend, Danny fell asleep, confident that Blessed Martin would take care of everything.

The days that followed were long ones for Danny, but he never complained and always had a smile for every one.

*(Continued on page 240)*



## NOVEMBER'S SAINTS

### Nov. 1 — All Saints'

Every time you say those words of the Apostles' Creed: "I believe ... in the communion of Saints," you profess belief in a very consoling truth of our religion. Is your faith in their intercession lively, confident and persevering? It should be, for the Saints are most powerful before the throne of God, and, what is more, are most anxious to help us follow them to the glory which is theirs. For, "God has called us all to be Saints," St. Paul tells us. Sanctity is faithful and willing cooperation with the grace of God. Ask all the Saints in heaven without exception to make you steadfast in God's service.



November, the Month of the Poor Souls, offers us splendid opportunities to aid the suffering souls in Purgatory by our prayers and good works

husband who left to take part in the Crusades. Then at the birth of her fourth child, the tragic news of her husband's death reached her. Added sufferings were provided by her husband's brother who seized all the royal property, expelled her and her children and forbade anyone to offer them hospitality. She rejoiced to be able to suffer such things for the sake of Christ, and became the first tertiary of St. Francis.

The introduction of the feast of Corpus Christi into the Church calendar was due to the efforts of one of her daughters, Blessed Gertrude of Altenburg. Pray to St. Elizabeth for all mothers who are suffering the hardships of this war.

### Nov. 5 — Blessed Martin de Porres

The life of true love for men accompanied by the sincere humility in all he did, made Blessed Martin de Porres, the Dominican lay Brother, a most attractively pleasing soul in the sight of God. When one considers the wonders God has wrought through this saintly Negro, the words of Mary's *Magnificat* are truly applicable to him. "He that is mighty has done great things to me." The meek and humble of heart are the only ones whom God holds as truly great, and, after all, we are as God judges us. Ask Bl. Martin to obtain for all of us an increase of humility and charity.

### Nov. 19 — St. Elizabeth

Only through many tribulations shall we enter heaven, and today's Saint gives ample proof of that scriptural passage. Daughter of a Hungarian king, she was soon wedded to an excellent Catholic, the Duke of Thuringia. She was extremely generous to the poor and needy, even harboring and nursing lepers in her royal home. But Christ had a very heavy portion of His cross for her to carry. First she was separated from her

### Nov. 21 — The Presentation

When Mary was three years old, her parents presented her to the Lord in the Temple. It was not until the sixteenth century that this feast was celebrated by the universal Church. We should often recall in moments of temptation those words of St. Paul: "You are the temple of the Holy Spirit." Ask Mary to help you avoid sin that at the hour of death your soul may be found worthy to be presented before her Son in the temple of His glory.

### Nov. 29 — Advent

The holy season of Advent marks the beginning of the Church's liturgical year. The word Advent means coming or approach. It not only signifies the coming of our Lord, which took place on that first Christmas morn, but also the second coming of our Lord as the judge of the living and the dead. For that reason it is a season of preparation, and in the early centuries strict fast and abstinence were enjoined on Christians. Ask the Holy Ghost to prepare your hearts more and more for our Savior that He may find in your heart a ready and pleasing abode.



# "GET OUT OF TOWN"

JOSEPH BUSCH, S.V. D.

"You parents who are living scrappily together and patting yourselves on the back that you are doing it 'for the sake of the child' — well, don't do it!"

"Give the child a chance. Don't handicap him with false ideas in regard to marriage and life in general. If you are living together merely through a mistaken sense of duty and not because of a deep and abiding love — then get a divorce and one of you get out of town. . . ."

That's the advice a lady gave in a letter published in a magazine. And why did she feel able to tell others what to do? Here is her reason.

"I am a child of divorce. I have a father, stepfather, mother and stepmother, and I am a stepmother.

"Yours for a chance,

"R. B. C."

Because her parents were unfaithful to each other and are living in sin — because R. B. C. followed their bad example, and is living with a man who is not her husband, as is plain from her letter — therefore she feels competent to announce, "Get a divorce; get out of town; and" understood is — "Get married again." But the Holy Spirit says — and He has a right to speak:

"A woman shall be called an adulteress if she be with another man while her husband is alive."

And the Son of God warned — and He had a right to warn: "What God has joined together, let *no* man rend asunder."

Moreover, Paul, His Apostle, wrote — and he had a right to write: "But to them that are married, not I but the Lord commands that the wife *depart not* from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. And let *not* the husband *put away* his wife."

We look in vain in the Gospel or Epistles for the advice, "Give the child a chance; get a divorce; get out of town; get married again."

R. B. C. stated in her letter, "God intended us to be happy." Very true.

However, she ought to realize that we have to fight for that happiness, win it by keeping, not breaking, God's laws. Surely she does not agree that "It's O. K. for me to kill my landlord if that will make me happy." Or "It's all right to take the 5 new tires from the neighbor's Zephyr, if doing without them makes me unhappy." Yet the same Lord who said, "Don't kill!" "Don't steal!" also insisted, "Rend not asunder! Don't commit adultery!" and that is what divorce leads to.

Ages ago in a dream Abimelech heard, "Lo, you are going to die on account of the woman you have taken, for she has a husband." He pleaded innocent and he was. Then God commanded him, "Restore the man his wife, for he is a prophet: and he shall pray for you, and you shall live: but if you won't restore her, know that you shall surely die." What may those living in unlawful wedlock expect?

Perhaps one should not write too harshly about R. B. C. and her advice. She may feel that divorce and re-marriage are allowed. Her church may permit both, but such a permission is as *worthless* as a forged check. God has spoken, and no matter how much false prophets shout the opposite from the housetops, *His word stands*.

Despite that fact there are Catholics — quite a number — who won't listen. They get a divorce; get out of town and get married again. Their children also have a father and a stepfather, a mother and a stepmother. But didn't our Savior say something about tying a big stone around the neck of people who do such things and drowning them in the sea? Is he not going to say, "*Depart from me*"? Why try to deceive themselves? God is not mocked.

Here is what R. B. C. should have written: "Quit the scrapping. Give the child a chance. Don't handicap him with false ideas about marriage by getting a divorce and thus putting the stamp of approval on it for him. Stay together and *don't* get out of town."





## With our SVD Fathers on the Colored Missions

### Retreat at the Rosary

Lafayette, La. — Father Joseph Busch, novice-master of the Brothers at St. Augustine's Seminary in Bay Saint Louis, Miss., came here the fourth week of September to conduct a three-day retreat for the students of Holy Rosary Institute. Father Busch's talks were very interesting and helpful to the more than a hundred girls and young ladies who made the retreat.

Holy Rosary Institute is a boarding and day school for girls in the grammar grades and high school. The faculty consists of the director, Father Charles Windolph, S.V. D., nine Sisters of the Holy Family and one lay teacher.

### Mission Movie

The double-feature mission movie, "Mid Sweat and Toil in Dixie," showing the work of the S.V. D. missionaries in the South, the life of a student at St. Augustine's Seminary, and the ordination of a Negro priest, was shown and explained by Father Clarence Howard to the students of Mt. Carmel Academy, New Orleans, La., on October 12.

On the following day the picture was seen by the faculty and the seminarians of Notre Dame Seminary in New Orleans, during their monthly C.S.M.C. mission meeting.



FIRST CLASS OF CONVERTS FROM ST. FRANCIS' MISSION SCHOOL,  
YAZOO CITY, MISS.

Baptized in October by Father Peter de Boer after almost two years of religious instruction, these are the first Catholics among an enrollment of 304 pupils. The school is staffed by Franciscan Sisters of Milwaukee, Wis.



## *Father Provincial Writes . . .*

On November 1, the Feast of All Saints, two Brother postulants received the habit of the Society of the Divine Word, and two Brother novices dedicated themselves to the religious and missionary service by pronouncing their first vows of Poverty, Chastity and Obedience. This was done with impressive ceremonies before the whole community. It was a day of great joy for all at St. Augustine's Seminary, for it added more members to the noble Brotherhood of the Society of the Divine Word.

The Brotherhood forms a very essential and powerful asset to the success of any religious community of men. That our Society of the Divine Word could achieve within the brief space of 67 years such marvelous deeds the world over which arouse the astonishment of any outsider, was due in a large measure to the tireless labors and prayers of our good and industrious Brothers, who today number well over two thousand. Going through any of our S.V. D. Mission Houses or Mission Stations in foreign lands, one meets the good Brother who at once impresses the visitor by his religious and unassuming conduct together with the quiet and efficient work in the various shops, kitchens, offices, printing plants and farms.

In my younger years as a priest I often had the privilege of acting as guide to our priestly friends through the various shops and offices of St. Mary's Mission House, Techny, Illinois. Generally the question was put to me: "Where and how do you get such excellent Brothers? What do you do to keep them so cheerful and happy?" I shrugged my shoulders and hesitantly answered: "I would like to know that myself. Perhaps they are the fruits of the prayers of our saintly Founder, Father Arnold Janssen, who had a special love for the good Brothers."

But among the many Brothers there were none of other races. What wonder, therefore, that the founders of the Colored Priesthood dreamt also of a

Colored Brotherhood! The fact is that at the very beginning of St. Augustine's Seminary there was one or the other candidate, but nothing came of it.

As the years rolled on, it became more and more apparent to the Fathers teaching at St. Augustine's Seminary, that there were young men of outstanding piety and sterling character who were not called to the priesthood but were willing and anxious to sacrifice their lives for the Community by prayer and manual labor. In the course of the summer of 1934 the glad news was received from our Father Superior, the Very Rev. Joseph Grendel, S.V. D., that the Roman Congregation had granted the permission to establish a novitiate for Brothers at St. Augustine's Seminary. Two candidates — Louis Webb and Bernard Williams, — presented themselves at the seminary for this new venture. After the usual probation of six months they were admitted to the new novitiate, May 1, 1935, as Bro. Vincent and Bro. Conrad.

The Chronicler of that time records: "It was a humble beginning, but with the grace of God this project wil grow and prosper." Many young men since then have made an honest-to-goodness trial at the life of an S.V. D. Brother. Only a few have persevered, and we are grateful to God for those who have. The life of a strict and religious discipline was too strenuous for many. It must not be forgotten that the life of a Brother is ideal and supposes a supernatural basis. It seems to me that they had the good will but were not spiritually ready for it.

There is little, if any, earthly remuneration to be offered to the good Brother. Worldly pleasure he has none. His life is based solely on the genuine love of God and intimately intertwined with the spirit of deep humility and self-denial. Though the Brother's life may look strange and austere, to the outsider, there is no happier person to be found anywhere in the world than a good religious and conscientious and industrious



## ST. AUGUSTINE'S MESSENGER

Brother. He finds his complete satisfaction in the close following of Christ the Worker and the conscientious fulfillment of his daily duties on that job to which his Superiors assign him.

Today there are eleven professed Brothers (three are white) and four Brother novices at St. Augustine's Seminary. However, we need more Brothers if the work is to continue and prove a success. Even our Mission in Accra, British West Africa, is clamoring for some of our good colored Brothers to assist the missionaries in their mission work.

How the church evaluates the Native Brotherhood was conclusively shown by the Mission Intention for the month of September: "For Native Sisters and Brothers." Throughout the whole Catholic world articles were printed on the necessity of the Native Brothers for the Mission work in Foreign lands; ardent prayers were offered up daily by millions for more vocations for the Native Brotherhood. So we do not feel dis-

couraged, for we know that these prayers of the Mission Helpers at home are going to be heard. In the future there will be more men who will join the Brotherhood either of our own Society or some other religious community. No doubt, an occasional instruction on the greatness of the religious life by our zealous priests and teachers in the various Mission schools will plant the seed in the heart of a good boy for a religious vocation.

*To the good Sisters of the Holy Family we extend our sincerest congratulations and best wishes on the occasion of the first centenary of their foundation. We also thank them for the many prayers and sacrifices which they have offered up for the success of St. Augustine's Seminary. May God continue to bless them in the future. Ad multos annos!*

FATHER ECKERT, S.V. D.

## NOVENA TO OUR MOTHER OF PERPETUAL HELP

Held at St. Augustine's Seminary — December 1-9

Intention: For Peace

Dear Friends:

Another Christmas approaches and finds us still involved in serious warfare. Christ, the Prince of Peace, comes again, and finds us still engaged in fierce fighting. This coming of the Prince of Peace should urge us to fervent prayer for the cessation of war in which so many lives are lost, and which is followed by so much affliction.

The Prince of Peace comes to establish peace, but only in the hearts of men of good will. Let us, then, pray that the perverse hearts of men may be changed and be made receptive to this peace that the Christ-Child brings. Only when the hearts of men are at peace will there be peace in the world. The

war that is without is only an outburst of the war from within.

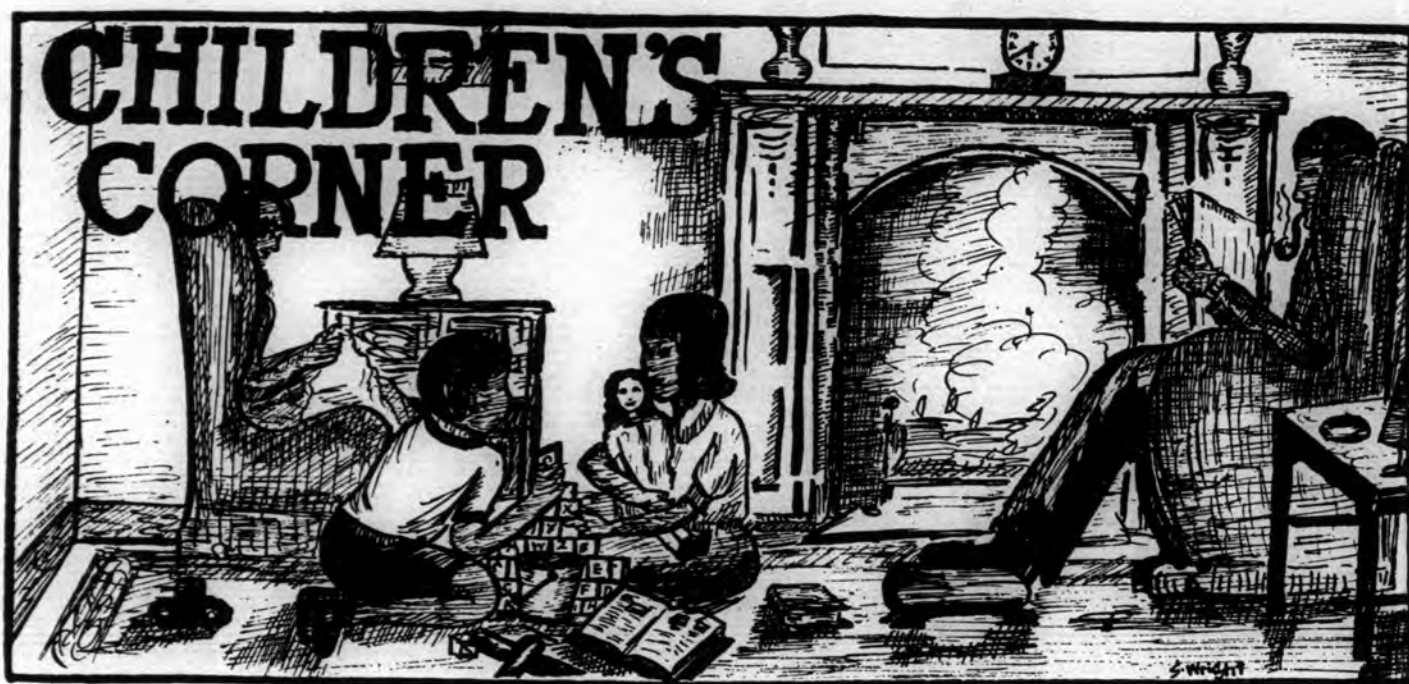
Mary, the Queen of Peace, the Mother of Christ, can obtain anything from the Prince of Peace. As Christmas draws near, let us pray her to bless the world with her loving Son, and through her prayers and intercession with Him, obtain for us a firm and lasting peace.

MOTHER OF PERPETUAL HELP, QUEEN OF PEACE, PRAY FOR US, THAT ALL HUMAN SLAUGHTER MAY CEASE, THAT THIS WAR BE BROUGHT TO A QUICK END, THAT MEN OF THE ARMED FORCES MAY RETURN SAFELY AND PEACEFULLY HOME. AMEN.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI



My dear Boys and Girls:

Do you know what? I've just been thinking about Thanksgiving. I suppose you will say: "Well, it's time to be thinking about it, because it will soon be here."

Yes, the last Thursday in this month will be Thanksgiving Day, the day on which we are going to give thanks to the good God for all the nice things He has given us this year.

But what I was thinking about is this: We give thanks on Thanksgiving Day; but oughtn't we to give thanks EVERY day? God gives us His gifts every day; oughtn't we to thank Him for them every day? And when other people give us things, shouldn't we thank them, too?

You know, I have seen some boys and girls (and sometimes grown-ups too, sad to say) who pray and pray for something they want — perhaps a new suit or a dress, a bike, a job, or a good mark in school — and then, when they get it, they don't say even one teeny-weeny prayer of thanks to God. Maybe they're waiting to do it on Thanksgiving Day. Maybe.

Then, there are boys and girls who will thank everybody else except Mama and Papa. They take the soup and the spinach and the slice of pie which Mother hands to them, and the hat and the shoes which Father brings to them; but not one word of thanks do they utter. "Oh, I don't have to thank my own pop; he's *gotta* do things for me!"

And, still worse than not *thanking* Mom and Dad, I've seen children even cry and complain about the gifts their parents gave them. "Aw gee, Papa! Why didn't you buy me the same kind of shoes all the other kids are wearin'?" "Mama, I don't want this hat; I'd rather have a different color, or no hat at all!"

Now, I'm afraid that those children need a very special Thanksgiving Day in order to make up for all those thanks which they DID NOT give to their mothers and fathers.

But you and I are NOT going to act that way, are we? We are going to thank the good God EVERY day, and on Thanksgiving Day, too. And we are going to thank Mama and Papa for EVERYTHING they do for us, and on Thanksgiving Day we are going to give them a great big kiss and say: "This is just in case I have forgotten to thank you for something you have done for me."



#### MY MAIL BAG

Dear Father Howard: I was really surprised when I found out that I had won the MESSENGER for a year. The fact is that I didn't even remember sending my Autobiography. But I want to thank you very much for choosing my Autobiography. A lover of the Sacred Heart.

Melvin Brankamp, age 14  
618 Main, Covington, Ky.

It's sometimes pleasant to be surprised, Melvin.



## ST. AUGUSTINE'S MESSENGER

Dear Father Howard: — When I was smaller I entered a contest and was awarded a holy card and a MESSENGER. Today I was looking over some things in it and saw in the CHILDREN'S CORNER the Tongue-Twisters. Some of them were very good, and I would like to try my luck. My Tongue-Twisters are inclosed. Respectfully,  
Virginia Keating, age 11  
1212 Douglas Ave., Yankton, S. Dak.

That must have been a very old copy of the MESSENGER you looked into, Virginia, because the Tongue-Twister Contest ended last year. But maybe others would like to read your Tongue-Twisters, so here they are:

Andy Anderson asked Ann the Alphabet.  
Darling Danny Doucking dressed Dimples like a duck.

Sally showed Sue some souvenirs at Sunday School on Sunday.

Polly put pink pebbles on Paul's purple parasol.

Cunningly cute Connie cooked crusty cookies and candy.

Blinking Bobbie Buttlebox brought big blue bricks to Brenda Bender.

Tiny Teddy Tinkletoes talked twice to Theresa Tucker.

Failing Fanny Filken fought furiously to finish Friday.

That last one wouldn't refer to examination time, would it? And while we are about it, here are two other Tongue-Twisters sent in after the Contest was over.

Sally, Sarah and Susan sing soft songs slowly.

Mildred Alexander, 2710 Gentilly Ave., New Orleans, La.



Driver: "Stop me, if you've heard this one before!"

Drawn by Paul Haacke, 16, Covington, Ky.

Seven Severn salmon swallowed seven shrimp.

Emmaline Alexander, 419 Webb Ave., Bay Saint Louis, Miss.

### MISSION-GRAPH CONTEST

Come on, boys and girls, write your Mission-graphs and send them in. It's easy. Write one something like this:

#### St. Joseph's Mission

Two years ago Father Martin started St. Joseph's Mission in Axton, which is 3 miles from here. Many colored people live there, but only seven were Catholics.

Father bought a bungalow to say Mass in, but it needed repairing, so we schoolchildren saved our pennies and gave Father \$17.43 for the repairs.

Last year Father opened school; 35 Negro children enrolled the first day. Six of the children were baptized this year. When they were almost ready to receive First Communion, Father told our mission club that one little girl didn't have a white dress and was too poor to buy one. So our mission club bought the cloth and my mother made the dress.

We had a holiday last week. The boys and girls of my class hiked out to Axton where Father Martin's pupils were having a field day. We joined in the games, too. We even got up a soft-ball team among our boys and played the colored boys to a tie. Boy, did we have fun!

St. Joseph's Mission is coming along fine, and we are anxiously waiting for our next free day when we can go out there again and break that tie.

Now, get busy and write something you know or have read about a Negro Mission; it's lots of fun. And, besides, you can win a FREE subscription to the MESSENGER. Here are the rules:

1. Your Mission-graph must not exceed 200 words.
2. Your name, age, address and school must be written at the end of each Mission-graph.

#### GOOD MOVIE CLUB

The Good Movie Club is still full of life. The young readers of the CHILDREN'S CORNER seem to be determined to do their part in knocking bad pictures off the screen. I would like to have other boys and girls become members of the Good Movie Club. If you haven't joined yet, JOIN NOW! It's easy. Just make the promise: "I WILL GO ONLY TO GOOD MOVIES"; send me your name, age, address, grade and school; and try hard to keep your promise, and you will be a member of the Good Movie Club. Here are some letters from Club members:

## ST. AUGUSTINE'S MESSENGER

**Helen Nihiser, age 11, 630 S. Jasper St., Decatur, Ill.:**

"I think that the Good Movie Club is the best club I have ever been in, and I am proud to be one of the members. I will try my best to keep our motto true, and will try to get other children to live by it."

**Oscar Sam, age 13, Route 2, Arnaudville, Louisiana:**

"I was sick and could not write to you. I wish to join your Good Movie Club."

**Catherine Schroeder, age 12, R.R. 1, Greensburg, Ind.:**

"I enjoy your MESSENGER very much, especially the CHILDREN'S CORNER. I would like to join your Good Movie Club. I promise: I will go only to good movies this year."

Here are some more movies good for the whole family to see:

**Borrowed Hero  
Broadway Big Shot  
Code of the Fearless  
Comin' Round the Mountain  
A Man Betrayed  
Outlaws of the Rio Grande  
One of Our Aircraft Is Missing**

Don't forget to pray for the Poor Souls this month; and also pray to them and ask them to help the Colored Missions. Meanwhile, HAPPY THANKSGIVING to all of you!

FATHER HOWARD, S.V.D.  
*Bay Saint Louis, Mississippi*



### Danny and the Sanctuary Lamp

*(Continued from page 232)*

Father Riley dropped in daily and only to him did Danny speak of the favor which he was asking from Blessed Martin.

"He'll take care of things, Danny," Father Riley promised, his heart deeply touched by the lad's generosity and knowing that Blessed Martin would not let such generous sacrifice go unrewarded.

Then came the day. Danny's birthday was always a very special occasion in the O'Connor household, but this time there could be no family attendance at Holy Mass, as had been the custom. But Father Riley was to bring Danny Holy Communion, and then there was to be a birthday breakfast with the good priest and Aunt Julie as the honored guests.

Father Riley came at nine o'clock, and after Jesus had made a visit to Danny's heart, Father Riley carried the lad, weakened by his long stay in bed, down to the dining-room.

Danny's eyes brightened as he saw the table; Mom had used her best linens

and china, and there was a bowl of beautiful pink roses, and at Danny's plate there were tissue-wrapped packages — and one of those packages — there was no mistaking it — IT was a camera!

Danny's heart was broken; he had prayed so hard, so terribly hard to Blessed Martin each day, and his dear Father Riley had assured him that the holy Dominican would take care of everything.

Somehow Danny managed to smile; he just couldn't cry and make every one who was trying to make him happy feel sad, and perhaps — perhaps Blessed Martin —

"Come, Danny," his Mom was saying, "aren't you going to open your gifts?"

"Yes, Daniel," Aunt Julie said smiling at him sweetly. "I think you'll like what I have for you; it's something you've been wanting more than anything."

Danny's fingers trembled as he carefully untied the white bow on Aunt Julie's package; it wasn't like him to take such pains in untying bows. There was a smile on his lips, but his breaking heart kept repeating: "O Blessed Martin! O Blessed Martin!"

Yes, Danny was not mistaken; it WAS a camera — a very handsome camera — and Danny did his best to look pleased.

"Well, Daniel, aren't you going to read the card?" Aunt Julie queried.

Danny drew the card from the envelope. It was a large card with a picture of a terrier that looked so much like Boots, and there was "HAPPY BIRTHDAY" scrawled in big red letters.

As Danny opened the card to read the verse on the inside, a slip of paper fell out. Danny's heart thumped; he had seen such slips of paper before. His trembling fingers unfolded it slowly, and two big tears escaped down his cheeks as he read:

"Pay to the order of DANIEL O'CONNOR Five and 00/100 . . . Dollars

Julie O'Connor"





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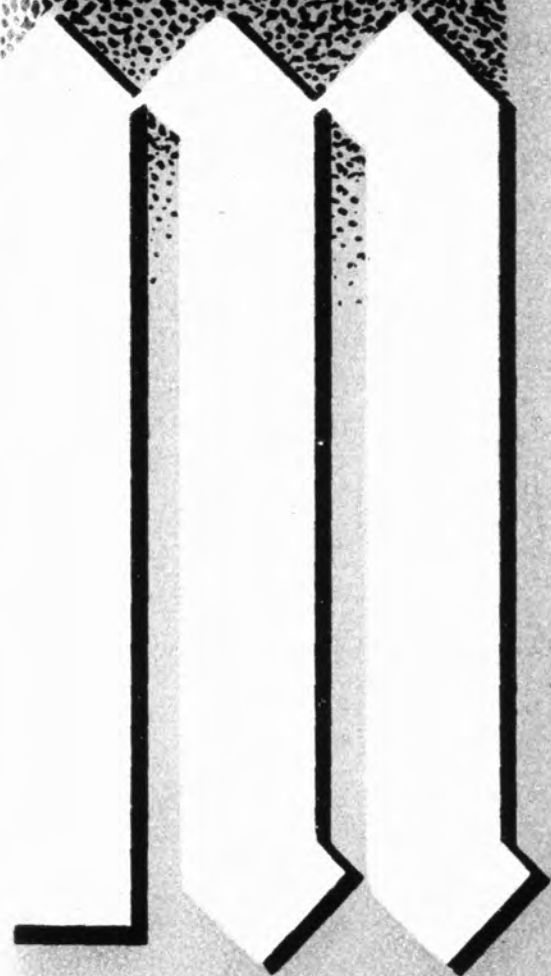
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# ESSENGER

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TECHNY, ILLINOIS

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ST.  
AUGUSTINE'S  
SEMINARY  
BAY ST. LOUIS, MISS.

Vol. XX, No. 11  
DECEMBER, 1942

Postmaster: See inside cover



"O-O-OH" THANK YOU, DEAR SANTY CLAUS OF THE MISSIONS



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**MESSENGER**

**ESTABLISHMENT OF NEGRO CLERGY**

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XX

DECEMBER, 1942

Number 11

**WHEN THE LITTLE CHRIST CAME**

ARTHUR C. WINTERS, S.V.D.

When the little Christ came  
With His bright little face,  
He was barely a name,  
For His power and grace  
Made no mark upon men,  
But His sorrowful lot  
Was to be seen and then  
To be promptly forgot.

When the little Christ fell  
Like a star on the world,  
There was groaning in hell  
Where His challenge was hurled;  
But on earth there was praise  
In the heart of a few,  
When the Ancient of Days  
Wrought a miracle new.

When the little Christ shone,  
Like the sun on the sea,  
He was King on the throne  
Of His hard poverty;  
For the hearts that adored  
Bent their knees to the straw,  
As they gazed on the Lord  
With their wondering awe.

Happy, thrice-happy Earth,  
You have gained a dear Prize,  
For a heaven's own worth  
Sparkles deep in His eyes;  
And a heaven's own love  
Lights the smile on His face,  
For He came from above  
To redeem our disgrace!







Father Peter de Boer, S.V. D., and his first harvest of new converts, Yazoo City, Miss.

## A MISSIONARY'S FIRST HARVEST

VERY REV. JOSEPH F. ECKERT, S.V. D.

- Baptism, First Communion, Confirmation, Church Dedication
- Yazoo City Mission has them all in one day

On Sunday, October 4, 1942, another glorious page was added to the history of the ever-growing Negro Missions in the Diocese of Natchez, Miss., when His Excellency, the Most Reverend Richard O. Gerow, D.D., Bishop of Natchez, blessed the newly built Mission Church of St. Francis of Assisi at Yazoo City, Mississippi.

Nineteen priests from the neighboring parishes and missions assisted the zealous Bishop. A large crowd of colored and white townsmen turned out for the celebration and apparently were deeply impressed by the solemnity and importance the Catholic ritual attaches to the blessing of a church. All admired

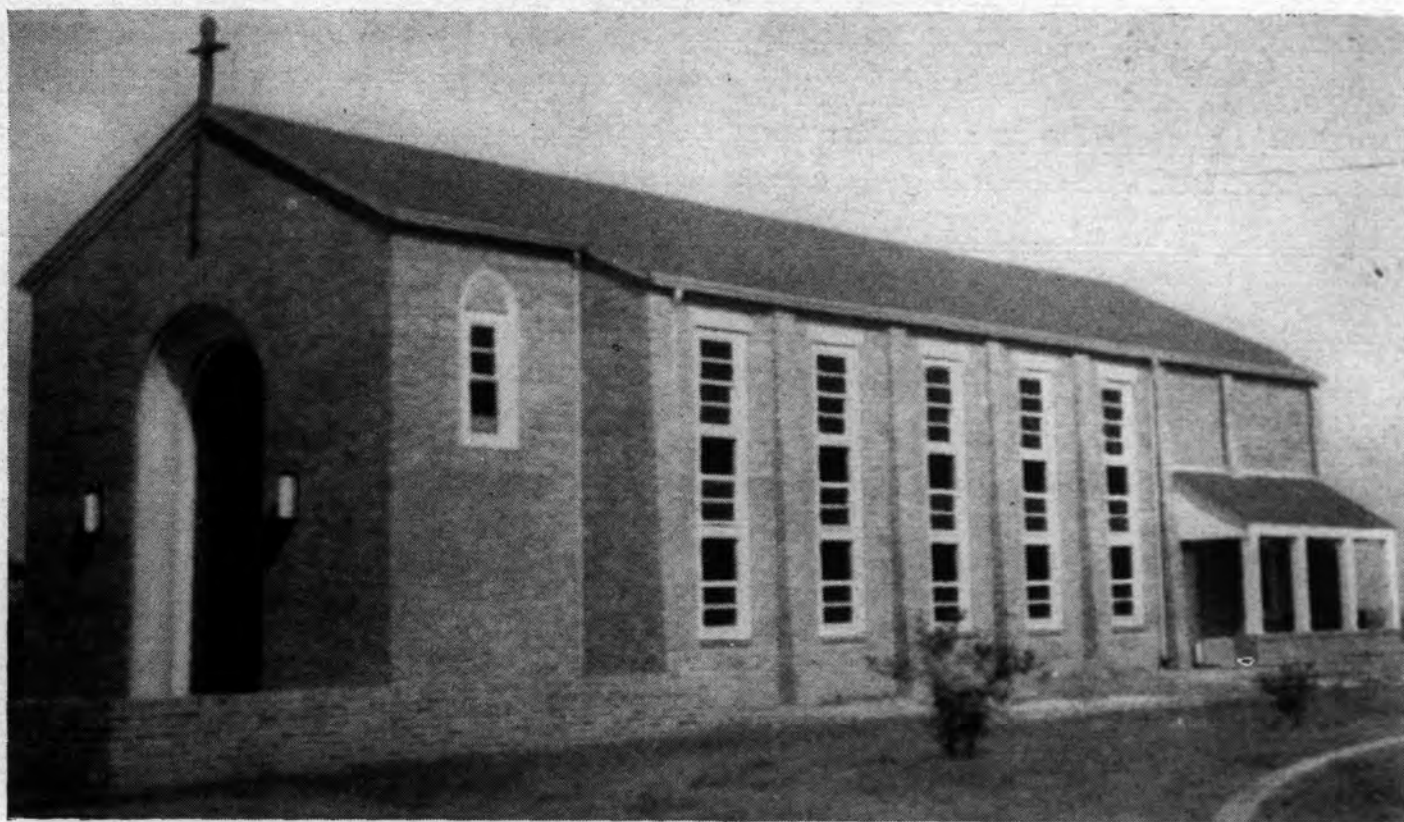
the neat little church, built of brick and furnished in a unique modern way, yet inviting to devotion and prayer. It reminds one of one of those quaint out-of-the-way country churches of which John Moody speaks so admiringly in his excellent new book: "Fast by the Road."

At the close of the dedication ceremonies His Excellency, Bishop Gerow, administered the Holy Sacrament of Confirmation to 31 adults and children, representing the first fruits of the Mission.

During the sermon His Excellency expressed his great joy over the phenomenal success of this mission station. Only a little over two



## ST. AUGUSTINE'S MESSENGER



CHURCH OF ST. FRANCIS OF ASSISI, YAZOO CITY, MISS.

years ago he entrusted this new Mission of St. Francis of Assisi to the Fathers of the Society of the Divine Word. Father Peter de Boer, S.V. D., an energetic and zealous young missionary, was given the job of building up the mission on a lonely, rugged hill on the outskirts of the town, overlooking the fascinating and fertile Yazoo Valley with its white-capped cotton fields and stately pine forests, silhouetted against the blue Southern skies. During the Civil War cannons were placed here to guard the valley and town from the invading Northern armies. Today on the same hill, now well graded by a generous friend from the town, stands a model mission plant with the cross pointing heavenward and beckoning the passer-by to stop and step into the church and pray awhile.

The school was the first unit to be built, and was opened just two years ago. It started with an enrollment of 130. Many of the older

children had never seen the inside of a school before. *There was not a Catholic among them.* I remember how, in the beginning, the children actually ran away from the priest and the Sisters when the latter wanted to speak to them. Later these children told me that the older people had warned them to stay away from "those Catholics," for they might be whipped or harmed.

Today there are over 300 *alert and friendly children* in the eight grades of the school — a school which is modern and well equipped in every detail and enjoys a high scholastic standard. It is in charge of the School Sisters of St. Francis of Milwaukee, Wis., who have volunteered their services free as their contribution to the American Negro Missions. No doubt, the sacrifices which this well known Community of efficient and capable Sisters has made so generously and cheerfully in behalf of the Negro Missions



## ST. AUGUSTINE'S MESSENGER

will bring them many blessings. The prayers, toil and sweat of these self-sacrificing Sisters have already produced outstanding success, undreamt of two years ago. These neglected children are, by their fine conduct, discipline and intellectual advancement, already singing the praises of their teachers. In the early morning hours of the day of the dedication of the church, the Sisters harvested with the pastor the first fruits of their joint missionary labors. 24 children were baptized, made their First Holy Communion and received the Sacrament of Confirmation.

I had the privilege of addressing the First Communicants during the Holy Mass. It was then that I noticed tears in the eyes of some of the Sisters. When later I asked one of them, Sister M. Hortensia, what had touched her so deeply, she answered:

"Who could restrain tears on such an occasion? For two years we have worked hard and looked forward to such an event. It was a long wait. Today it came. Now we know we have not labored in vain. Moreover, it is the first such ceremony we have witnessed in our lives."

Rarely does one find more cheerful Sisters than these at St. Francis' Mission in Yazoo City, Miss.

One of the happiest persons in Yazoo City now is the good pastor, Father de Boer. His dream of one day having a nice church added to the school and convent has been fulfilled. Moreover, for two years he had only two parishioners. Today he has 33 of them. Eight other adults are under instruction at present. That may not mean much to a successful city parish in Chicago, New York or Brooklyn, but in the heart of Mississippi, where the citadel of the Baptist and Methodist Church is located, it is almost a miracle of Faith. Ministers and people did their best to undo the work of the Church by injecting fear into the hearts of the people or trying to keep the children away from the school. In fact, when the building began, they were ready to run the priest out of town. But these people did not know the Catholic missionary; he never gives up.

Father de Boer has a small but appreciative and affectionate flock. All are doing their best to help the good pastor and the Sisters. The children, though poor, manage to pay their tuition of 75 cents every



### "ALL THINGS TO ALL MEN!"

Sister Superior (left) finds that many other things besides teaching must be done to insure the success of the Missions, so she helps the Sister Cook prepare lunch for 300 kiddies. 8 of these Sisters, Franciscans from Milwaukee, are stationed at St. Francis' Mission



## ST. AUGUSTINE'S MESSENGER

month; all observe the fifth commandment of the Church by adding their mite on Sundays to the support of the church. Two years ago the collection amounted to less than 40 cents on Sundays; now it reaches almost \$6.00, a royal sum for a little mission. One convert, although he earns only \$8.00 a week, contributes one dollar each week to the church. Such generosity and cooperation must certainly engender more courage and eagerness to work in the heart of the missionary.

At present Father de Boer is looking forward to the day when he will have his own little rectory house and especially a Catholic high school. Perhaps some of the good readers of this article will be willing to help him realize his plans in the near future.

As I was kneeling in the little but beautiful church listening to the congregation of new converts praying and singing so devotionally and heavenly, I thought of the good benefactors, especially the most generous one of them, who lives in Boston, Mass., and the former General of the Sisters, Mother M. Stanislaus, who had made this new mission station possible. My only wish was that they could have been present in the morning at the Baptism and First Holy Communion, and in the afternoon at the blessing of the church and the Confirmation of these firstlings of the Mission. They all would have rejoiced with the Bishop, priests and the Sisters. They would have been much impressed by the sincerity and earnestness of the converts. They would have realized that they could not have spent their hard earned money



**MOST REV. BISHOP RICHARD GEROW  
OF NATCHEZ** with some of the 32 he confirmed in Yazoo City

better than here, and that their sacrifices and generosity have not been in vain.

Two years ago the same children, who were all non-Catholic and had been in the school only a few days, sang prayerfully: "Mother dear, oh! pray for me!" Yes the Blessed Mother listened and prayed for them. They received the precious gift of Faith. At the close of the Sacrament of Confirmation, they chanted in Latin: "Confirm, O Lord, what Thou hast worked in us." Yes, may the Lord confirm them in their Faith and may their good example lead many of their relatives and friends into the Church.

**ANY BONDS TODAY?**  
**Buy U. S. War Bonds and Stamps**

# MY FIRST CHRISTMAS IN THE BUSH

GEORGE G. WILSON, S.V. D.

## An African Missionary Writes



FATHER GEORGE G. WILSON, S.V.D.  
Catholic Mission, Accra, Gold Coast, Br. W.  
Africa

"You're to go to Mangoase for Christmas," said Father Superior to me, a few days before the Feast.

My imagination began painting pictures of this place of which I had never heard before.

"It is a 'bush' station," he continued, as if reading my mind. "You had better take along some bed clothing and a mosquito net."

The morning of December 24th saw me, followed by a stalwart carrier with my luggage, boarding the train. I was off for Mangoase. The train sped along, and after some time, the conductor cried out, "Mangoase!" Grabbing my bulky baggage, I managed to squeeze out of the narrow door.

For a while it looked as if I were lost; for there was no one at the station to bring me to the mission. There was nothing to do about it but to follow my nose. Another carrier grabbed my baggage with

alacrity, and we started down the tracks.

"Do you know where the Catholic mission is?" I asked several of the passers-by. No one understood me, because I was speaking English to people who spoke no English. On we trudged. It was hot!

"Fadda!"

I was recognized. Looking across the tracks, I saw a little boy waving at me.

"Where's the mission?" I asked him as he approached. Seeming to guess what I wanted, he took the lead. In a few minutes the mission was reached. Shortly afterwards, a group of men came to see me.

"Welcome, Father! We thought that you would come in the evening," they explained apologetically. They were put at ease.

Dinner time came soon, and dinner was served in a little room adjoining the church. Rice, gravy, eggs, bread, tea, sugar and milk were set on the table. Being quite hungry, I took a good helping of the rice and gravy. The first spoonful gave me a strange feeling. My mouth seemed to be on fire; my eyes watered; perspiration began oozing through my pores at a faster rate. It was *fufu*, a famous African dish cooked with plenty of pepper! Having tried in vain to cool my burning mouth with the rest of the food, I decided that I was not hungry any more.

In the late afternoon, some of the people and I cleaned and decorated the church. With a few flowers and



## ST. AUGUSTINE'S MESSENGER

candles on the altar, and palm branches tacked around the walls of the church, a festive air was created. In the evening just before evening prayers began, I played some Christmas hymns and songs on my harmonica for the entertainment of the people.

At twelve o'clock sharp Midnight Mass began. Reverently bending over their benches and wooden boxes which served as pews, the congregation offered up the Adorable Sacrifice with me. Ah, they were a happy lot; one could sense it in their devout praying and spirited singing. They were a privileged lot; for not every "bush" station has a Christmas Midnight Mass. They were celebrating the Birthday of Jesus Christ in the best way. The second and third Holy Masses were offered later in the morning.

After breakfast several men came to see me. They were worried about the religious education of their children. Since there was no Catholic school in the town, their children attended the local Presbyterian school. Realizing that the future of the mission depended upon their children, they saw that the present arrangement was not good.

"What will happen to our mission if the children become Protestants later on?" one of them asked me. They wanted a school of their own religion. Knowing that because of the war, it was impossible to build, equip and staff a school, the best that I could advise them was to pray hard, and leave the matter in the hands of the good Lord, who would surely help them.

The remainder of Christmas Day

would have been dull had I not taken a stroll. People were working just as if it were but another day. Some were making soap; others were busy weaving; others were engaged in buying and selling as if it were the only concern of their lives. Would they had assisted at our Christmas Masses! They would have learned the meaning of Christmas Day.

I stopped near a group of natives drinking palm wine. Seeing me, one offered a calabash of the wine. I politely declined.

Hard by was another group lustily singing native songs. They seemed full of the spirits of the palm wine. Upon my request they sang a few of their numbers for me. Thanking them, I resumed my walk.

Here and there little children would wave their tiny hands and call out: "Fadda, Fadda!" Some, less familiar with a "fadda" dressed in a long white garment, would stare at me with mouths wide open. Upon my approach, they would scamper away.

The next day I had to leave for Accra. After Holy Mass the church committee came to express their gratitude and their wish that Father Superior would send me to them as their priest.

"Why do you want *me*?" I asked in surprise.

"The people have been talking about you. They saw how good you were to everybody you met, and how friendly you were to the children," one of them explained.

They then presented me with a guinea (equivalent to \$5.25) and

(Continued on page 250)



Sister Mary Celeste, Superintendent (left), with some of the student nurses of St. Mary's Infirmary School of Nursing, St. Louis, Mo.

## Catholic Training for Colored Nurses

CLARENCE J. HOWARD, S.V. D.

- First Negro Catholic Hospital
- Has the Only Negro Catholic School of Nursing

Seventy-one colored graduate nurses in nine years is the record of St. Mary's Infirmary School of Nursing, St. Louis, Mo.

St. Mary's Infirmary School of Nursing was opened in 1933 when St. Mary's Infirmary was turned over to the exclusive use of Negro patients, thus becoming the first colored Catholic hospital in the United States.

St. Mary's Hospital was begun in the city of St. Louis in 1877 by the Sisters of St. Mary of the Third Order of St. Francis just five years after their founding. When a new St. Mary's Hospital had been built in 1924 in another part of the city, Mother Concordia, the Superior General of the Sisters of St. Mary, entertained the idea of opening a hospital for Negroes. She was encouraged in this by the late Holy

Father, Pope Pius XI, who, when he heard of her plans, exclaimed:

"A hospital for Negroes, the first in America! This is very dear to my heart. I am greatly interested and the Church is greatly interested in the Negroes of America. I love them and the Holy Church loves them, and I bless the undertaking with a special blessing and I wish you all possible success."

This blessing of the Holy Father and the untiring efforts of Mother Concordia and her Sisters have brought about the wished-for success of the hospital. The six-story brick building at 1536 Papin Street has a capacity of 146 beds and 14 bassinets. There is a staff of 60 colored doctors, 28 Sisters, 6 graduate nurses and 40 student nurses.

Last year 2,062 patients were cared for. Since 1933 more than



## ST. AUGUSTINE'S MESSENGER

17,000 Negro patients have been treated.

The Sisters of St. Mary recognized another acutely-felt need — a nursing school where colored Catholic nurses could be trained according to the Catholic code of ethics — and they hastened to meet the need by opening such a nursing school in St. Louis in connection with St. Mary's Infirmary.

The first class to finish from St. Mary's in 1936 numbered 13 graduate nurses. The graduates for each successive year are as follows:

1936	.....	13
1937	.....	9
1938	.....	7
1939	.....	11
1940	.....	6
1941	.....	18
1942	.....	7
		—
Total		71

There are 14 student nurses in the graduating class for 1943.

St. Mary's School of Nursing is fully accredited by the Missouri State Board of Nurse Examiners. The staff physicians and Sisters of St. Mary's Infirmary together with members of the Faculty of the St. Louis University School of Medicine compose the staff of instructors for the student nurses.

The nurses' home has accommodations for about forty student nurses. It has been filled to capacity during the past few years. Each year has found a waiting list of applications from colored Catholic high school graduates, some of whom have to be refused admittance, not because of lack of qualifications but because of lack of accommodations.

It is the writer's personal experience that more and more colored girls and young ladies are seeking to enter the nursing profession; and because of the war-time demand for more trained nurses still others will soon be turning their eyes in that direction. What is needed now is



ST. MARY'S INFIRMARY, ST. LOUIS, MO. — FIRST NEGRO CATHOLIC HOSPITAL



STUDENT NURSES TO GRADUATE IN JUNE

Bottom row (left to right): the Misses Dorothea DeCluet, Lake Charles, La.; Lude Mae Townsend, East St. Louis, Ill.; Ernelle Wormac, East St. Louis, Ill.; Juanita Hayden, Louisville, Ky.; Marietta Shufford, West Palm Beach, Fla.; Dolores Lombard, New Orleans, La.; Ernestine Labat, Bay St. Louis, Miss. Top row: the Misses Earline Stockman, St. Louis, Mo.; Jackie Manson, St. Louis, Mo.; Edna Mitchell, New Orleans, La.; Grace Boutté, New Orleans, La.; Edmonia Simpson, Natchez, Miss.; Christine Turner, Jefferson City, Mo. Another member of this class, Miss Dorothy Dedeaux of Pass Christian, Miss., does not appear in the picture

that other Catholic nursing schools, which have so generously and rightly opened their doors to non-Catholic white students, should open their doors just a little bit wider to admit at least *Catholic* Negro students.

St. Mary's Infirmary School of Nursing was not the first Catholic training school for colored nurses (St. Vincent's Hospital, Birmingham, Ala., offered nurses' training to colored girls until about six years ago), but it is the only one open at present. However, in spite of

handicaps, it is performing well a necessary service.

### My First Christmas in the Bush

(Continued from page 247)

accompanied me to the train. While waiting, one of them procured a pineapple, and another, a large bottle of ice cream soda for me.

Loaded with their gifts, and gladdened with their good wishes, I boarded the train. I had, indeed, spent a very happy Christmas Day, because as a missionary, I had brought happiness to others.



## DECEMBER'S SAINTS

### Dec. 3 — St. Francis Xavier

"Francis, what does it profit a man to gain the whole world and in the end lose his immortal soul?" Time and again this question was put to the brilliant professor by a university student, St. Ignatius Loyola, founder of the Jesuits. Soon Francis saw the light of this scriptural passage and left his chair of learning to join the then young missionary Society of Jesus. His almost superhuman missionary activities — fasting, praying, scourging, preaching and laboring—helped to convert thousands to Christ. He is the Patron Saint of the propagation of the faith. Ask him to intercede for the spread of our Faith both here and abroad.

### Dec. 7 — St. Ambrose

One of the four great Doctors of the Latin Church is this admirable Saint of the fourth century. He was governor of Milan and was sent by the Prefect of Rome to act as judge concerning the successor of the Bishop of Milan. The voice of a tender child was heard: "Ambrose for Bishop!" The people took up the cry and despite his protestations the learned governor (not yet baptized) was persuaded to accept the sublime office. From November 30 to December 7, he received Baptism and the other Sacraments, including Holy Orders, and on December 7 was consecrated bishop. He wrote many hymns and learned refutations against heretical doctrines. He converted and baptized the great St. Augustine. Pray to him for holy priests.



In Bethlehem's crib has appeared  
the Son of the Virgin so mild; O  
hasten, ye people, who hear it, and  
kneel to the Heavenly Child

### Dec. 8 — Immaculate Conception

Pope Pius IX declared this a dogma of faith in 1854, although the feast had been kept as early as the eighth century. Mary confirmed the saintly pontiff's decree some four years later when, in one of her apparitions to St. Bernadette at Lourdes, she proclaimed: "I am the Immaculate Conception!" This feast honors that privilege which God granted His Mother by preserving her from the slightest stain of original sin even from the first moment she was conceived. Our own

country is dedicated to Mary under the title of her Immaculate Conception. Pray to her today for all our men in the armed service.

### Dec. 21 — St. Thomas

Our Lord chose Thomas (also called Didymus) as one of His twelve apostles. Pray to him for a continual increase of the all important virtue of faith.

### Dec. 25 — Nativity of our Lord

Despite the horrors and deaths caused by this fierce world war, all men of good will should enjoy the peace of soul that comes from striving to live a God-fearing life. We were made for Heaven's happiness, the kind that will never end, but the sin of our first parents closed Heaven to us. Today our Redeemer is born, He has come to free us from the grasp of satan, to open Heaven's portals, to teach us the way and means to get to Heaven. Truly, He is the Prince of Peace, heavenly peace. In the Mass (or Masses) you attend today, pray to Him for world peace.

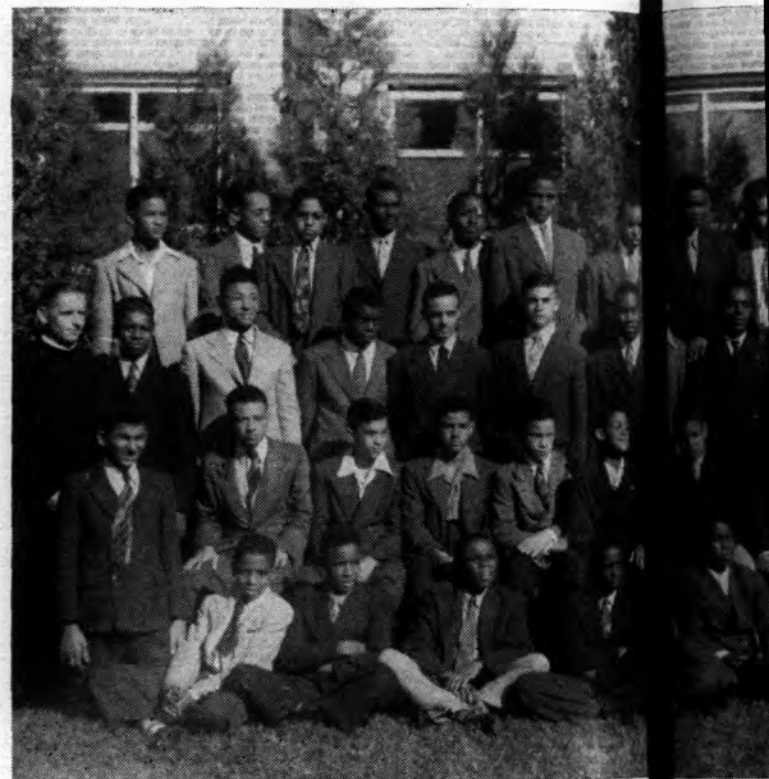
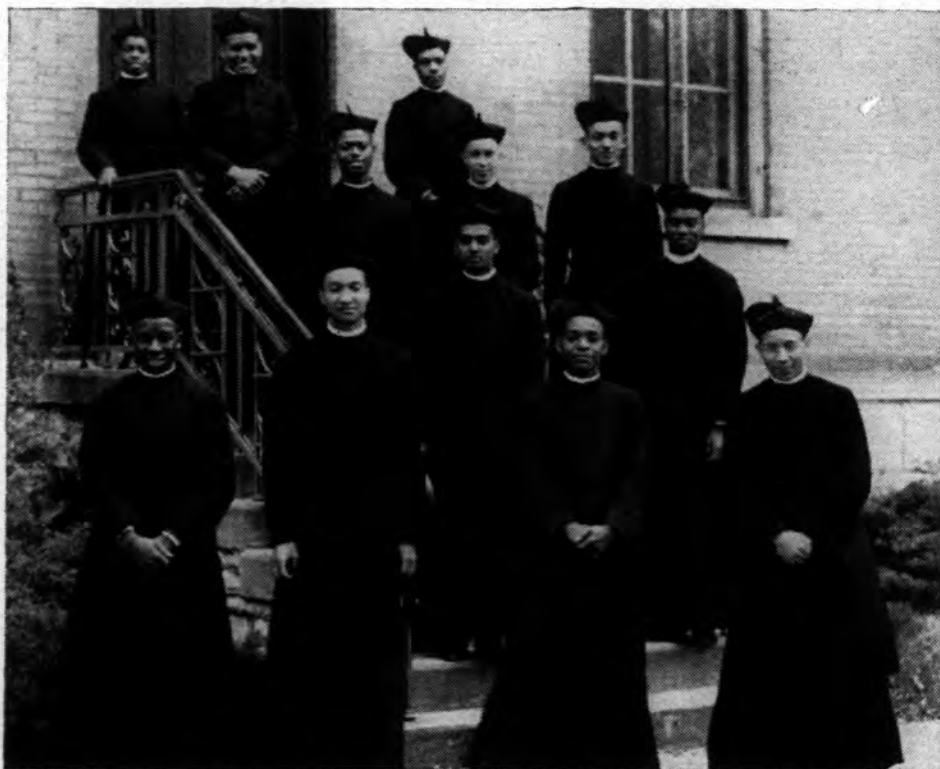


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for the aid you have given us  
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NOVICES



PREPARATORY STUDENTS

May the Christ-Childs Es  
This is the wish the Co  
**ST. AUGUSTINE'S**  
BAY SAINT LOUIS, MO



My  
Christmas  
Greeting



MAJOR SEMINARIANS

With  
**Sincere Confidence**

in your continued assistance  
during 1943



SEPARATE STUDENTS

BROTHERS



Children Each One of You!  
Wish the Community of  
**ST. JAMES SEMINARY**  
LOS, MISSISSIPPI

# SEMINARY NEWS

Hello, folks! Greetings from the heart of the Seminary to one and all. Tarry on this page for a while and discover what happens in a seminary to make one day different from another.

## Educational Movies

Early in the school year, we opened a course of entertainments with educational movies. In most of these films, one is presented with much interesting material, and can really add to his general knowledge. We did this, and on top of that, we enjoyed the presentations very much.

During one of the intermissions, the Rev. Father Dudink, assistant Prefect of the minor seminarians, announced that the winners of a raffle would be picked by lot. During the summer, the students sold chances on two beautiful household articles, a set of lawn chairs and a bed spread. During a breathless silence, Very Rev. Father John Gasper, the Rector of the Seminary, picked two slips from the box and read the winners of the lottery. They are Mrs. Viola Brooks of Baltimore, Md., and Mrs. Roberts of New Orleans, La.

## Retreat for Minor Seminarians

This year the retreat was conducted by their own assistant-Prefect, Father Dudink. The boys took these days seriously and gave themselves wholeheartedly to the spiritual exercises. Many of them must have learned for the first time what strict silence is, as they dropped the cares of student life and directed their thoughts and hearts and all to their Supreme End.

The retreat began on Thursday evening, September 24, and ended on Sunday morning, September 27. On Saturday, September 26, at 7:30 in the evening, the minor seminarians in a body renewed their baptismal vows. Forming a procession, they advanced up the middle aisle to the sanctuary. There with glowing candles in their hands, they renewed the pledges made to God

by their sponsors long years ago. They renewed their intention of following their holy vocation to the missionary priesthood. After the ceremony, evening prayers and Benediction of the Blessed Sacrament followed.

## Soldiers Come to Town

The colored soldiers came to town and were taken to town in a baseball game with our minor seminarians. The Aviation Engineers from a nearby field clashed with the student nine on the seminarians' diamond. They turned out in great number for the game which took place on September 27, after dinner.

The game was exciting throughout. Warren Carlson pitched for the students. He turned in a fine performance, never giving our opponents enough to get a good toe-hold on. Nevertheless the score was close, for the brown nephews of Uncle Sam were finding even the curves and drops of our pitcher as the game neared its close.

It must take a soldier to beat a soldier, and the aspiring soldiers of Christ won the laurels of victory to the tune of 11 to 9.

## Family Feast

A traditional holiday in our Society. The day dawned bright and sunny. After breakfast, a long-awaited event took place. The scene was the baseball diamond, so you can naturally conclude that the event was a baseball game. It was! It was the annual fray between the Major Seminarians and the Minor Seminarians. The latter having recently subdued the soldiers in a game, took it for granted that the older students would likewise bow before their recognized ability. The former didn't take anything for granted. They came out to play ball and to do that until the last strike crossed the plate. And they did.

Under the able management and coaching of Father Christian Baker, Professor of Dogmatic Theology, of



## ST. AUGUSTINE'S MESSENGER



**BROTHER LAMBERT, S.V.D.**  
who pronounced his Perpetual Vows in St. Augustine's Seminary Chapel on September 8. Brother Lambert entered the novitiate of the Society of the Divine Word in 1934. For the past 5 years he has been stationed at St. Augustine's Seminary where he is in charge of the culinary department

Botany, and proved professor of baseball strategy, they took hold of every opportunity that came their way, getting the jump on the astonished students, often before the latter knew what was up. In fact, they seemed to conjure scores out of the very air to keep ahead of the minor seminarians. And after the third inning they were always ahead. Under the steady pitching of Frater William Adams, the Scholastics fought through five hectic innings. Frater Arthur Winters took over in the sixth, to finish the game in the ninth inning just

out of reach of the youngsters who had started a belated rally. The final score was 15 to 14.

The starting pitcher for the minor seminarians was Thomas Wilson, who gave the majors nine runs. In the fifth inning he was relieved by Carlson, who yielded six runs before the ending of the contest. It seems that youth and vigor must now and then bow before higher learning. Ahem!

In the evening of Family Feast, we were treated to a motion picture, "The Lives of a Bengal Lancer," which all enjoyed very much.

### New Aspirants

Two new members have taken their places among the aspirants and postulants for the Brotherhood. They are Michael Barriere of Grand Coteau, Louisiana, and Herbert Wilson of Cincinnati, Ohio. We hope that many more will join them to labor as lay Brothers for the salvation of souls.

### Visitors

We enjoyed the short visit of the Rev. Michael Caswell, C.P., pastor of Holy Family Church, Birmingham, Alabama, or Ensley, or Tuxedo Junction, all Alabama. Father looked in on us for a while with three boys from his parish who were visiting the Gulf Coast. We enjoyed talking with the boys especially about their experiences in Louisiana, and we enjoyed talking with Father Caswell about his work in Ensley, about the growth of his mission, and about the spirit of activity displayed by his people. We wish him many years of continued success in God's vineyard.

★

Our little magazine goes abroad to scatter the seed which produces love for the Colored Missions and interest in the Negro Apostolate. The ripe fruit of such a planting is, at times, a conversion or even a vocation. Lend your copy to well-disposed acquaintances! Help us to spread the good seed on good soil!

# SMEARING THE LORD

JOSEPH BUSCH, S.V.D.

Before the Marines landed on the Solomon Islands they smeared their faces with mud and put on spotted clothes. The "make up" served to hide them. That's camouflage.

At Halloween boys used to slyly creep up to a house and smear the windows with soap. Some folks got excited about the smearing, but it wasn't so bad; the windows probably needed a good cleaning anyway, and for the boys that trick was fun.

Once in a while a pen leaks, and we get the ink on our fingers and smear it on the paper or even soil our clothes. "What a mess!"

There is another kind of "smearing." In order to undermine a man's influence and make people lose confidence in him, evil tales are spread, lies are told and false charges are circulated about him. Such a "make up" does much harm, for it hides the real man as a mask conceals the face, and he appears to others as a grafter, a liar, or a "rubber stamp." Such smearing is out-and-out slander.

It's a wicked thing to smear God's children, but it is far more wicked to "smear" the Lord Himself. Of set purpose men are doing that very thing to ruin, or at least soil, the Lord's good Name. They deliberately speak evil of Him; that's blasphemy. Instead of calling upon Him to enjoy His friendship and win His protection, the proud and the arrogant raise their voices to insult Him and show contempt for His Christ.

Surely Christians don't go that far? All kinds of temptations may come to us, also to blaspheme. We are mistreated; find it hard to make ends meet; a sudden accident overtakes us; a son or a brother dies on the battlefield. Embittered and defiant there is a danger that one begins to murmur and complain, "God isn't just. I've been so good. Look how He treats me. He doesn't care for me. I'm through with Him. I'm not going to church any more. There is no use praying — He won't listen anyway."

Poor God! The smear campaign is on, and how many will take part! How many will have less respect for Him and lose their trust in His mercy!

As I am writing, a police car stops in front of the house, the two-way radio is on. Headquarters asks: "Car 4. Just what is the case? O.K. Just what did you do? Give me the details. O.K. Car 6. Go to 1400 Constance Street and pick up a drunk." And the police car, No. 6, sped away. Messages were given; replies received.

The Lord in His headquarters listens and He answers. We have the guarantee of His Son for that. And no matter what happens to us, His eye is upon us and not a thing, not poverty, not sickness, not misfortune comes to us without Him. We are more than birds — we are His children.

In regard to getting a square deal, we get it from the Lord. And if we find it hard at times to understand His ways, why not look at our blessed Savior? He could say, "I honor my Father and I always please Him." (Can we?) And just look what the Heavenly Father allowed men to do to His Son. They called Him a glutton, a seducer, and a blasphemer; smeared His sacred Face with spittle and wagged their heads in mockery when He was dying on the cross.

A good Christian firmly sets his face against taking part in any campaign to smear the Lord. He does more. He avoids inciting others to blasphemy by evil deeds. David was guilty of crimes; therefore the Prophet Nathan declared, "You gave the enemies of the Lord reason to blaspheme, for this thing, the child that is born to you shall surely die." It did die.

You are anxious to keep your good name. Then don't rob God of His. Do not make Him appear mean, or cruel, or unjust. You know He's not. Keep your hand in His and refuse to "smear" the Lord.



# FREEDOM THE AMERICAN WAY

RUTH TAYLOR

Freedom — the word meets us every time we twist the radio dials or pick up a newspaper. When we watched other nations lose their freedom, we talked of how much it meant to us. But it took the shots fired at Pearl Harbor, the loss of Singapore and Java, to teach us that freedom was more than life itself.

But what is this freedom which is our dearest possession?

Freedom is to speak and think without restriction and without fear.

Freedom is to associate with men of all races and creeds in the fellowship of cooperative effort for the good of all.

Freedom is to be tolerant, to grant to others the rights and consideration we want for ourselves.

Freedom is to have the right to work, and to change our work or place of working as we deem best.

Freedom is the sovereignty of man as against the domination of the State.

Freedom is the right to choose our own government in a fair and open election — not in an auction of men.

Freedom is rule by reason, not rule by force.

Freedom is to have reliance and trust in the pledged word, the control of men through that intangible thing called honor, which lifts a man to his rightful stature.

Freedom is to worship God according to the dictates of our own conscience, not according to the image of a power-mad dictator.

Freedom is a belief in the individual and his ability so to conduct himself that his neighbor may not suffer from any act or neglect of his.

Freedom is to seek the truth, not to be swayed by the prejudice and hatred preached by a demagogue.

Freedom is to dream of an ideal and to work for its fulfillment on this earth.

This freedom — the freedom for which our forefathers fought and died, the freedom for which they worked to make this country out of a virgin wilderness. It is our most precious inheritance — to preserve it we are fighting, and we will fight until the final victory is won and the world is freed from the Antichrist of totalitarianism!

NEW CHURCH OF  
CHRIST THE KING  
Grand Coteau, La.  
Dedicated in September, this handsome brick church replaces the outmoded frame structure heretofore used. The latter has been remodeled and is being used as a school





## With our SVD Fathers on the Colored Missions

### Sacerdotal Jubilee

North Little Rock, Ark. — Quietly and unostentatiously Father Gerard Steig, pastor of St. Augustine's Mission, celebrated his 25th anniversary as a priest. Father Steig was ordained to the priesthood in September, 1917. For the past twelve years he has been stationed at St. Augustine's Mission here.

St. Augustine's Mission was begun by Father J. Haarman in 1929. There was not one colored Catholic in North Little Rock. Today Father Steig has a congregation of 112; there are 117 children in the school taught by four Sisters, Servants of the Holy Ghost.

It is no easy life he leads, for Arkansas is a very stony part of the Lord's Vineyard, but Father Steig is happy in his work. *Ad multos annos!*

### Phenomenal Growth in 3 Years

Yazoo City, Miss. — When Father Peter de Boer built St. Francis' Mission School here three years ago, the Negro children of the town were so afraid of the priest and Sisters that some of them actually ran away when called. Nevertheless, by the end of that first year 130 of these non-Catholic children were enrolled as pupils in the new school.

The second year the enrollment actually doubled, reaching a total of 261, with the teaching staff being increased from four to six Franciscan Sisters. This year the number of pupils has jumped to 304,

twenty-four of whom have become Catholics. Eight Sisters are now teaching in the school. Thus the work of the missions grows and succeeds through God's holy grace, the hard work of the missionaries and the prayers and alms of our benefactors.

### That Wanderer Again!

During the last week in October Father Clarence Howard, our Wandering Wayfarer, wandered away again, this time to conduct a week's mission for Rev. Thomas Brophy, S.S.J., pastor of Our Lady of Mercy Church in Fort Worth, Texas.

During the following week, November 1-8, Father Howard gave a mission to non-Catholics in St. Veronica's Church, Lake Como, Texas, a mission attached to Our Lady of Mercy Church in Fort Worth. There are only eight baptized colored Catholics in Lake Como; the rest of the audience was composed of non-Catholics, with the exception of some members from the parent church in Fort Worth who also were in attendance.

*An old year is retreating; a new year is advancing.*

**TIME MARCHES ON!**

**THE COLORED MISSIONS  
MAKE PROGRESS!**

**KEEP IN TOUCH WITH THE  
MISSION WORK!**

**RESOLVE TO SPEND SOME  
TIME EACH MONTH OF  
1943 WITH**

**St. Augustine's Messenger!**



PLAYGROUND  
FACILITIES FOR  
NEGRO CHILDREN  
ARE SCARCE IN  
THE SOUTH

That is why these boys are glad to make use of the meager equipment in the schoolyard of Sacred Heart Mission, Greenville, Miss. The missionary just hasn't got the money to buy better equipment



To all Friends of our Missions here in the South, and especially of the Native Priesthood, we wish a Blessed Christmas and a Happy New Year of 1943. That the Christ-Child may bless you with great joy and peace during the New Year to come and that you may continue to be our friends and benefactors, will be our prayer and wish during the Midnight Holy Mass and at the Crib.

**Father Eckert, S.V.D., Provincial**

**Lo! In a Manger's Chill Embrace**

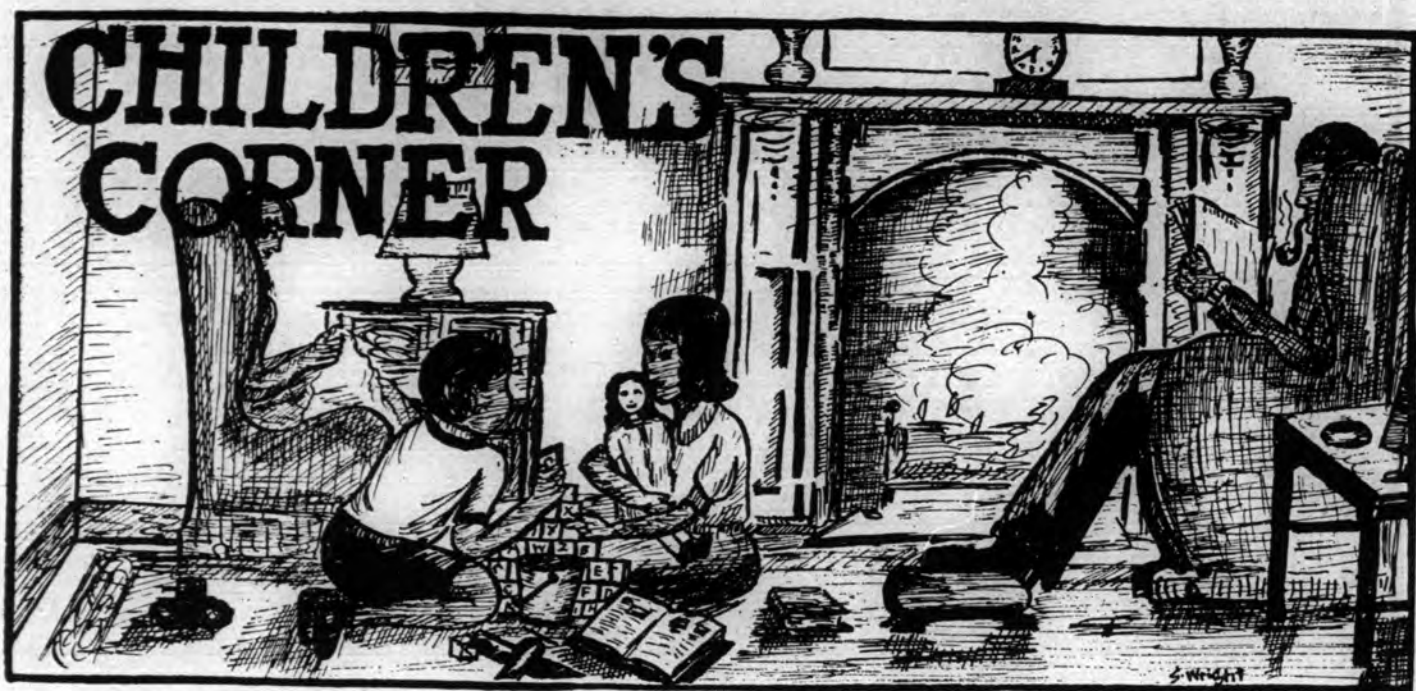
ARTHUR C. WINTERS, S.V.D.

Lo! in a manger's chill embrace,  
Like flower amid the cold,  
The gentle blooming of the face  
Of God's own Son has lit the place,  
Like light of gleaming gold;  
The maiden bends,  
Her infant tends  
With loving hands, un-bold.

He came unto His own one night,  
The ancient hills' Desire,  
His own, deep in December's night,  
From darkness would not come to light,  
Nor from the cold to fire.  
No noble voice  
Came to rejoice,  
Except the Angels' choir.

Lo! from a manger's chill embrace  
Our hopeful arms shall raise  
The God-Child with His shining face  
Up to our hearts whose every space  
Shall treasure Him always;  
For we shall be  
His own and He  
Is ours through endless days.





My dear Boys and Girls:

Once upon a time a man and his wife came into a country town late in the evening. They were a long way from home and were looking for a place to spend the night. But, although they knocked at the doors of many houses, nobody would let them come in. These two poor people couldn't even get a room in the public hotel!

The man felt very sorry for his poor wife because she might have to sleep outdoors all night, and so he prayed very hard and asked the good God please to give them some place to stay all night. And God answered his prayer.

The man and his wife found an old stable where they could sleep that night. It wasn't much, but it would keep the cold wind off of them, and so the man and his wife were grateful, and they thanked God for this shelter.

That very same night a beautiful Baby was born in that old stable. And the Angels came down from Heaven that night to visit the poor man and his wife and the Baby in that old stable. And the man's name was Joseph, and his wife's name was Mary, and the little Baby was Jesus, the Savior of the world.



If Mary and Joseph were looking for a place to stay TODAY, I'll bet you that you and I would help them out. You would invite them right into your own home, wouldn't you? And so would I.

Now, on Christmas the Baby Jesus will be looking for a better place to stay than that old stable. Maybe some people will tell Him that they have no room for Him. But YOU won't, will you? Tell the Baby Jesus that He can come and stay in your soul. Offer Him your heart for His crib. Receive Him in Holy Communion on His Birthday, and the Angels will come down from Heaven again to visit the Baby Jesus in your soul.

#### MY MAIL BAG

Dear Father Howard: Accept our sincere thanks for the subscriptions we won to your magazine.

School opened on the 14th of September. We are freshmen in high school this year. You can imagine how proud we feel. This year we are studying Algebra, Modern History, Biology and English.

We feel that it will not be as easy as grammar school. But we shall work hard and study hard to make the grade.

Thanking you again, and wishing you every success in your work, I remain, Respectfully yours,

Louise Lee, age 14

1501 Nelson St., Greenville, Miss.

That's the kind of determination that will take you through high school, the determination to work hard and study hard. Glad you won a subscription; and thanks, Louise, for the good wishes. Write again.



## ST. AUGUSTINE'S MESSENGER

Dear Father Howard: I go to Immaculate Conception School in Lebeau, La. I am in the 4th grade. Sometimes it is too cold to go to school. I have to walk 4 miles a day for school.

My teacher gave me two story books to read. I had much fun reading them. My teacher is very kind to me.

I go to Holy Communion every first Sunday in the month and on the feasts of the Blessed Mother. I leave for Mass at 6:30 in the morning.

I help Mother to work because she can't use her right hand much. It was broken. I like to read the ST. AUGUSTINE'S MESSENGER very much. Very truly yours,

Geraldine Therese Chambers, age 10  
Rosa, Louisiana

You write very well for a ten-year-old girl, Geraldine. And it is really lovely of you to be such a help to your mother. Every boy and girl should be ready at all times to help their parents. I know the Blessed Mother must be especially pleased when you receive Holy Communion on her feasts. Continue having special love and devotion toward the Blessed Mother and she will always protect you.

Dear Father Howard: — The first time I saw your magazine was last Wednesday. A devout Catholic lady brought it for my sick mother to read. I neglected doing my homework at night and read the ST. AUGUSTINE'S MESSENGER over and over. I enjoyed reading it very much. And I do hope, with God's blessing, that you will be able to carry on such a great work. Very truly yours,

Winnie Wiltshire

63 St. Felix St., Brooklyn, N. Y.

I appreciate the compliment to the MESSENGER, Winnie, but you positively must not let the reading of magazines interfere with your homework again. Hope your mother is much better by now. And thanks for the good wishes.



### THE FIRST CHRISTMAS

Imelda Lange  
St. Francis Xavier's School  
Madisonville, La.

On the first Christmas Day  
Everyone was happy and gay,  
Because the Queen of Heav'n and Earth  
Had given wonderful birth  
To a beautiful Baby Child,  
So humble, meek and mild.

A wonderful Star  
Shone bright overhead,  
Just like the Angels  
And Prophets had said.

### GOOD MOVIE CLUB

To join the Good Movie Club all you have to do is make a resolution to go to see only GOOD moving pictures whenever you go, and try to keep that resolution. Then send me your name, age, address, grade and name of school you attend, and you will then be a member of the Good Movie Club.

Here are the names of some more pictures approved for the whole family:

Meet Boston Blackie  
Melody for Three  
Men of Boys Town  
Mountain Moonlight  
Mr. Dynamite





## ST. AUGUSTINE'S MESSENGER

Petticoat Politics  
Phantom Cowboy, The  
Pirates on Horseback  
Power Dive

Perhaps some of you boys and girls didn't get all the names of the good movies which were printed in the CHILDREN'S CORNER this year. So for your benefit I am going to publish a special list next month containing all the names of the Movies which I mentioned this year and lots of new ones. So be sure not to MISS THE NEXT ISSUE OF THE MESSENGER!

### MISSION-GRAPH CONTEST

A Mission-graph is a little true story or description of a Mission. Here is the idea: Write something you have seen or heard or read about a Colored Mission. Describe the church or the school or the people or the children, a First Communion or Confirmation class, school closing or an instruction class. Tell how the Mission began, how it has grown. Or tell what you or your parents have done or are doing to help the Negro Missions.

Oh, there are just lots of things you can write in Mission-graphs about the Negro Missions. Those who send in the best will win free one-year subscriptions to ST. AUGUSTINE'S MESSENGER, and their Mission-graphs will be published in the CHILDREN'S CORNER.

(PS. The first Mission-graph arrived too late to be put into this issue. Watch for it next month.)

#### RULES:

1. Your Mission-graph must not exceed 200 words.
2. Your name, age, address, grade and school must be written at the end of each Mission-graph.

So get busy, Little Readers and Writers, and send in the BEST Mission-graphs.



MERRY CHRISTMAS TO ALL! And don't forget the Colored Missions when you kneel before the Crib on Christmas Day. And remember me to dear Little Jesus, too.

FATHER HOWARD, S.V. D.  
Bay St. Louis, Miss.

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## NOVENA TO OUR MOTHER OF PERPETUAL HELP

### Held at St. Augustine's Seminary — January 1-9

**Intention: For the special intentions of ourselves and others**

Dear Friends:

Up to now, we have been making the Novena to Our Mother of Perpetual Help according to the general intention of the month. Let's make it different this month.

One intention can't cover the many intentions for which people would like to make the Novena. There are as many intentions as, and more than, there are people making this Novena. Many would like to make it for this or for that reason. Let's try to cover all this month.

It would be a good idea if we made the special intentions of everyone, and our own special intention, the intention of this month's

Novena. Perhaps, your intention is for recovery from sickness; another's, for a good husband; and still others', for a soldier-son across the sea, for a sister, brother, a good job, somebody's conversion, happy family life, etc., as the case may be. We can all pray for each other's special intentions and thus render our prayers more powerful before the throne of God through Mary. Of course, you may mail in your intentions as usual, be they few or many.

O MOTHER OF PERPETUAL HELP,  
TREASURY OF ALL GRACES, DEIGN  
TO ACCEPT OUR HUMBLE PETI-  
TIONS FOR EACH OTHER'S AND OUR  
OWN SPECIAL INTENTIONS. AMEN.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI



## ST. AUGUSTINE'S MESSENGER

### BOOK REVIEW

**MEMOIRS OF A LEPER GIRL** translated from the Spanish of Rev. Daniel Restrepo, S.J.; 28 pages; price 10c. Central Bureau of the Central Verein, 3835 Westminster Place, St. Louis, Mo.

Struck by the hideous scourge of leprosy in the bloom of young womanhood, Noema does not fall into the chilling and crushing grip of bitter hopelessness; but her heart grows warm with the love of God, and her soul is elevated even in the presence of her grievous and loathsome affliction. Disappointment follows disappointment, and sorrow is heaped upon sorrow. Yet, in the midst of all her anguish and torture of soul and body, the leper girl's faith and confidence in the goodness and mercy of God grow apace. Read this little booklet — it is the diary of the selfless devotion of a victim soul.

**THE STORY OF FRIENDSHIP HOUSE** by Baroness Catherine de Hueck; 32 pages; price 25c. Friendship House, 34 West 135th St., New York City

In this booklet, we hear a veteran exponent of Christian Charity and Social Justice set forth a message and sound a call to arms. The Baroness de Hueck bids us join in the

crusade to rescue the souls of the victims of social injustice from the insidious snares of Atheistic Communism. Under the standard of Catholic Action, self-sacrificing lay people, who shrink not from being poor with the poor, bring the charity of Christ to the Negroes of Harlem. Friendship House, through varied channels of activity, provides food and clothing, recreational opportunities and religious instructions, to many sorely-trying and sorely-tempted souls. The booklet is a call to Catholic Action, a challenge to inactive Catholics.

### Solemn Christmas Novena

for all our Benefactors

We invite you  
to join us in this Novena  
to be held in the

SEMINARY CHAPEL

December 16-24

in preparation for Christmas

*St. Augustine's Seminary  
Bay Saint Louis, Miss.*

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